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Zion's Herald.

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The Outlook.

The Conservative party in England has managed to continue in power for six years. The limit of an administration (or, what amounts to the same thing, of a Parliament) in that country is seven years. Judging by the way the bye-elections have been going, Tory chiefs can scarcely hope that the English people will accept their leadership for another term. It has been evident for some time past that, should a division occur, the Conservatives would certainly go out, and the Liberals, with Mr. Gladstone at their head, would come in. From this point of view it is interesting to review the proceedings at the recent Conservative Convention, held in Birmingham, and particularly the utterances of Lord Salisbury, in order to learn what attitude this dominant party takes upon great questions, and on what grounds it appeals to the people for a longer lease of office. In the matters of disestablishment of the Church, the abolition of the House of Lords, the withdrawal of England from Egypt, home rule for Ireland, the party remains true to its traditions. All these Liberal projects are denounced. The ministry, it is true, had promised a scheme of local government for Ireland, but the party refused to be bound by the promises of its leaders; so there is "no Irish plank whatever in the Tory platform"—an omission which is almost sure to find its fate. Resolutions were passed favoring woman suffrage, the appointment of women inspectors in factories where women are employed, and offering "sympathy and encouragement" to "bona fide Unionist Labor candidates;" the convention even advocated the appointment of a "Labor minister" as a member of cabinet. But the most notable action of the convention was that which concerned the proposed relief of agricultural depression. Lord Salisbury frankly admitted that this depression was to be traced to free trade. He said: "The non-tillage is due to the withdrawal of the protection under which the land formerly grew wheat. That is the price you pay for the advantages of free trade. It is absurd to imagine it possible to correct the defect without abandoning the great policy to which we are all attached." That was honest and straightforward. The convention went as far as it could in resolving "that the principles advocated by the United Empire Trade League favoring the extension of commerce upon a preferential basis throughout all parts of the British Empire," be adopted as a plank in the party program. If the British farmer, however, finds but little comfort in such a "nebulous proposition," there was a good deal for him to think about in the prime minister's declarations in favor of peasant proprietorship. In this important matter Liberals and Tories agree. If the government will aid small farmers to acquire land, will help them to become proprietors instead of tenants, the problem will be solved for the present at least. Such a policy will tend to check the drain upon the rural districts and the consequent overcrowding of the cities. It will discourage socialistic tendencies and strengthen the democratic feeling. No measure adopted by the convention will do more to hold the allegiance of wavering agricultural sympathizers than their endorsement of the principle of "assisting local authorities in Great Britain to acquire land for the purpose of facilitating the creation of small rural holdings." Not upon their Irish, but upon their Granger, policy the Conservatives will make their issue. Unfortunately for them, the Liberals have anticipated them in this matter.

The unexpected has happened in Brazil. At our last writing the only hope of preserving the integrity of the new republic seemed to depend upon the wisdom and courage of one man—Da Fonseca. His disinterestedness no one familiar with Brazilian affairs questioned. He doubtless thought he was acting for the best interests of his country when he dissolved Congress, ordered new elections, and assumed the role of temporary dictator. His enfeebled health, however, rendered it extremely unlikely that he would be able to quell the insurrection which had arisen in the South, and which, in the absence of trustworthy telegrams, was believed to have some deeper motive than umbrage at the President's course. It had become apparent, however, to prominent naval officers that Fonseca had made a mistake; that, however desirable it might be to settle the question of presidential prerogatives by a new election, the country would not tolerate irresponsible rule. They therefore had a conference with the dictator, and represented to him that the peace of the country demanded his resignation. Fonseca was quite willing to comply with their wishes, and Senator Floriano Peixoto, the vice-chief of the provisional government, was proclaimed Acting President. He at once

formed a cabinet, ordered the re-assembling of Congress, annulled every unconstitutional act of his predecessor, and has taken steps toward electing a new President. All this was unexpected, but all appears to have been for the best. The revolution, if it may be so called, which deprived Fonseca of power, was a bloodless one. Tranquillity will probably be restored. Rio Grande do Sul refuses to restore the old local government, but will hardly persist in secession. The Brazilian republic, if wisely directed, will have a prosperous future.

Fuller details of the terrible earthquakes in Japan, October 28, show that the disaster was the most appalling and destructive that has visited that empire during the last thirty years. The town of Gifu appears to have been the centre of the disturbance. So violent were the initial shocks that the houses were shaken down in many cases before their occupants could escape; and while the rumbling continued and the earth was opening and closing in all directions, emitting volcanic mud and ashes, flames broke out in the ruins and wrapped the whole town in conflagration. In spite of all efforts to stay it and to rescue the unfortunates. Several adjoining towns also suffered. The convulsion, in fact, left its mark on the summit of Fujiyama in the north, and was felt 500 miles south of Japan at sea by vessels approaching the coast. It is estimated that 4,000 people were killed outright, and as many more injured. In two prefectures 42,000 houses were totally destroyed and 200,000 people rendered homeless. Contributions for the relief of the destitute are being sent from all parts of the empire; the Emperor and Empress have given \$26,000. A calamity so desolating as this should evoke international sympathy and help.

If the reports that come to us from China are trustworthy, that empire is approaching a crisis of the most serious kind. An insurrection appears to have broken out in Mongolia and adjacent districts, and the rebels are said to have captured Leao-Yang, and to be marching on Peking. The imperial troops sent to suppress them have been forced back, and unless they are speedily and effectively re-enforced, the cablegram states, the capital will be at the mercy of "a wild and dangerous army of desperate men." It is presumed that these insurgents are responsible for the attack on the Belgian mission in that region. In no previous outbreak has such fiendish brutality been displayed. Both the foreign and native Christians were tortured in most horrible ways before being put to death, and their bodies were subsequently subjected to mutilation and nameless indignities. France has offered to take all Belgian subjects in China under her protection, and will exact rigorous punishment and ample indemnity for this latest and most cruel assault upon the missionaries. At this time of writing the government appears to be supine—it seems scarcely to realize the magnitude of the danger. Unless more vigor be quickly shown, the present dynasty, which came into power in 1644, will be swept away; and then the cry of "China for the Chinese," which is becoming a rallying cry in many parts of the empire, will bring the Celestials into collision with foreign nations. Ere this occurs, however, it may be that the condition of affairs will justify the seizure of some or all the treaty ports by the combined naval forces now in Chinese waters.

Briefer Comment.

WITHOUT any fuss, ground was broken last week for the construction of the new Chicago University buildings. President Harper decided that it was best not to "waste time talking about something not yet ready for use." More money is imperatively needed for practical purposes, the large endowments already bestowed being held in trust for special uses; but the trustees have shown their confidence that what is lacking—about \$1,000,000—will be made up, by going ahead with the work. The Chicago University was one of the beneficiaries under the will of Mr. W. B. Ogden, who died in New York in 1877, leaving an estate valued at \$4,000,000, a large part of which was to be devoted to such charitable purposes as a majority of the trustees and executors might decide upon. This trust clause in the will has been set aside, but the University nevertheless expects to recover the sum of \$500,000 from the estate. The work of construction will be rapidly pushed, and the school will be opened to students as soon as the first two buildings are completed.

THE strike of 40,000 French coal miners in the Department of Pas de Calais shows as yet no signs of yielding. It has already paralyzed manufacturing in that vicinity, though some coal has been received from abroad. Arbitrators have not succeeded in adjusting the dispute between the companies and the employees. It is greatly feared that unless concessions be quickly made, the trouble may spread to the adjoining Department du Nord, which is also a large coal-producing district, and cause great distress thereby. In Belgium another labor uprising is imminent. The ministry, it will be remembered, promised, months ago, to grant universal suffrage; and the labor leaders therefore annulled the strike; but this promise has been ignored. Another general strike has accordingly been ordered. That the cause of these workmen is just will appear from the fact that in Belgium an annual payment of \$8 is exacted as a sort of poll tax, and such other restrictions upon the franchise are imposed that scarcely 2 per cent. of the population are eligible to vote. The Belgian wage-earner is too intelligent and self-respecting to tamely submit to such discrimination.

THE Postmaster General formally accepted last week eight of the bids for carrying the United States mail on ocean routes in American ships under the subsidy provision of the act of March 3, 1891. Some of these came from lines already existing. Some of them were for vessels of the first class, and therefore the transatlantic mails are not included. The contracts, all but one, are for a term of ten years, and the compensation varies from \$52.3 to \$2

on each trip per outward mile. Service is to begin January 1 on three of the routes—those of the Pacific Mail Steamship Company, which will run steamers to Colon and intervening ports, Panama and intervening ports, and Hong Kong via Yokohama. The Buenos Ayres route, which will put on 16-knot vessels of the second class once in three weeks, will not begin until December 1, 1894. Now that the long-postponed policy of subsidizing our ships has been adopted, there is no good reason why it should not be extended, and our merchant marine recover its lost prestige.

ABOUT 150 Russian Jews are hard at work converting the 5,000-acre tract of wooded land near Cape May, N. J., which was purchased by the trustees of the Hirsch fund for colonizing purposes, into a habitable domain. Others will speedily join them. The land must be cleared, roads laid out, and wells dug; a village of 50 cottages (to begin with), including also a shirt factory employing 250 hands, a church, a school-house, and a public library, is to be created; and several quiting farms of 30 acres each are to be laid out. No intoxicants will be permitted in the new colony, and every head of family is to be encouraged to purchase, on the installment plan, his own house or farm. It is interesting to learn that "the scribe and schoolmaster of the colony is at work, and teaches his full-grown pupils nightly the rudiments of an English education. The colonists are illiterate, usually not able to read and write their own language, but they are all anxious to learn, and to become American citizens; so they study hard, and some of the burly fellows have begun reading. The schoolmaster is an educated man who was expelled from Russia; he is a book-keeper, and is giving the colonists lessons in this science as well as in the institutions of this country."

AN OMINOUS SILENCE.

REV. R. F. CHURCH,
Methodist Episcopal Church, South.

ECHOES of the Ecumenical still come now and then out of the editorial sanctums and correspondents' retreats of our church papers. There has been some small bush-whacking criticism of the Conference in some quarters, but, as a rule, the disposition has been to see the large and favorable features of the gathering rather than the small and insignificant unpleasantness that cropped out now and then. Much has been the wonder among Southern Methodists that silence reigned in the Southern delegation from beginning to end of the great love-feast that broke out on the occasion of discussing Christian unity; but no authoritative statement has yet been made, though some vague hints have been given, now and then, as to the reason. Southern Methodists are not averse to "a meeting time," as a general thing. Indeed, it is a common belief where they most do flourish that their religion is of rather an emotional type. Some one has stated that Bishop Keener was called out of the room just before the tide rolled round to the Southern Methodist delegation, otherwise something might have been said that would have electrified the Conference! Another intimates that the chief solitude of the delegation at that stirring period was the preservation of their dignity, in the accomplishment of which they achieved success of the highest order, bringing off that immaculate, starched standard of the South unruffled in a single pleat, and unmoistened by a single tear. Yet I marvel that some of them did not weep just a little, at least out of one eye, "while Bishop Keener was out conversing with his friends."

However, we are not to remain long in suspense respecting the reason why our delegation was silent in the great Methodist Ecumenical love-feast of 1891. An explanation and vindication of their silence is soon to be given with *ex cathedra* authoritativeness. In several issues of the *Nashville Advocate* after Dr. Hoss' return to his office, he sighed gently, after a Maud Muller fashion, over the lost opportunity of Southern Methodism, "Of all sad words of tongue or pen," etc. But Pastore's pointed paragraphs seem to have wrought a change in the spirit of the editor, and instead of giving us a gentle soliloquy of meditative retrospection in the vein of the Quaker poet of New England, we may rather expect something after the fierce and satirical style of the author of "English Bards and Scotch Reviewers."

Whatever the reason assigned by him or any one else as to their silence, the church at large will not easily be persuaded that a cordial response to fraternal sentiments in a meeting of Methodist brethren would have been in any wise compromising either to the delegation or to the church they represented. The delegation neither in whole nor in part was authorized to speak or act with reference to organic union with the Methodist Episcopal, or with any other church. They could only have given expression to the spirit that was in them with reference to better feelings and better adjustments of church work among the various Methodist bodies; and I fall to see why some one could not have spoken without serious damage either to his church or his dignity.

As to Organic Union

—that is a matter that cannot be settled in a general love-feast, though more love and less diplomacy would not retard the desirable consummation. Not even a wide, deep and genuine fraternity can prevail until there can be a more dispassionate study of some facts, past and present, the hearing of which will regulate this question now and hereafter, in spite of fraternal speeches and general gush, though the growth and spread of good feeling may greatly help toward a final survey and understanding of the differences that now cause suspicion, friction and oftentimes strife, between the two organizations. And herein lies one of the greatest obstacles in the way to a true comity or organic union. The men who shape opinion and infuse animus into the two churches have read the facts to suit themselves, do not care to change their minds, and are too remote from the scenes and experiences of their hurtful policies to know how they operate in wasting

money, promoting narrow partisanship, and exposing good men and their families to suffering that could better be endured in a worthier cause. Bishops, General Conference officers, and the editors of great church papers, the pastors of metropolitan churches and such like, do not know how it fares with Bro. John Smith and his large family, sent to Pineville to keep up a weak M. E. Church and out-general Bro. James Johnson who is trying to keep up a Methodist Church, South, under precisely similar conditions. While Ulfah perishes in the forefront of the battle, the king enjoys the luxuries of his palace and composes a psalm of thanksgiving to be sung on state occasions when Israel gathers in numbers and the reporter for the daily paper is present. There has been much talking and writing on this subject by persons who have seen the battle from afar, but have not encountered the dangers and hardships of the field themselves—men who have studied the field through the glasses of prejudice while toasting their slippered feet before the warm fires of their studies. The soldiers from the picket line are rarely heard from. Our generals do not bivouac on the battle-field with the rank and file as in other days. No Asbury goes the rounds in chaise or on horse-back in these rapid days. Our generals live in one world and their armies live in another. Who will bridge the chasm between? You have given much and deserved praise to a Boston pastor who has investigated the "sweating system" and fearlessly exposed its iniquities before an indignant public. There is a field for the "impartial historian" in the competitive efforts of the two great American Methodist bodies for the past quarter of a century, and a great body of facts bearing on un-Christian Church Extension that is crying out for a historian to gather up and present to the masses of Methodist people North and South, that they may see what petty and ignoble ends they have often been serving while they believed that they were offering service to God. More information as to the details of church work by the mass of the people and more participation therein; less of Machiavelli and more of Christ in our leaders and counselors—these could not fail to bring about a better state of things between the two great Episcopal Methodisms of America. And these must be called for until received.

West Plains, Mo.

THE MODERN CAMP-MEETING.

REV. GEORGE S. CHADBOURNE, D. D.

A PORTION of my brief summer's vacation was spent in visits to camp-meetings. They were located in four of the New England States, and my visits to them gave me an opportunity for a careful study of the camp-meeting question. Out of that study, re-enforced by previous observation and study, I have come with certain conclusions which I propose here to state. I write not as an enemy, but a friend. The camp-meeting rightly conducted I much approve and heartily enjoy. I know it has great capabilities for good. But my eyes have been open to the facts concerning the camp-meeting as now generally seen, and of these I propose impartially to speak. In some of my views I know that I differ with some excellent men, but I know, also, that I agree with many. I hold my differences, however, in all charity, and I am bound to presume that others do the same.

My first conclusion is, that the average modern camp-meeting, when viewed in the light of those objects for which such gatherings are presumably held, is

To a Large Extent a Failure.

Those objects are well known, and I need not here dwell on them. Let me speak of the things which cause the failure to realize them.

Chief among these is the fact that the majority of the attendants are not there with the special purpose of making the occasion one of religious profit. They go rather for rest and recreation, and to these they give first attention. For this purpose many repair thither days or weeks in advance of the meeting, and for this also some remain for a period after its close. The atmosphere of vacation and recreation pervades the ground. Comfortable cottages are there, and market-places for family supplies. Croquet, baseball, tennis, and other sports are in use by the young people. Latterly other exercises in many places precede and follow the camp-meeting. These are literary, scientific, amusing; all good, perhaps, in their way, but not specifically religious. In the midst of these comes the week for camp-meeting. It causes a sudden, and to not a few—we speak that we do know—unwelcome, interruption and suspension of that in which they are chiefly, if not wholly, interested. It is indeed interrupted and suspended; but it is not out of mind. It holds its place largely to the exclusion of other things, and its spirit is plainly manifest. The people do not settle down to the solid work and purpose of a camp-meeting; their thought and heart are not in it. Some of them attend only a portion of the services, generally the preaching, and that only when some unusual attraction is offered. But as soon as the benediction is pronounced, and in many instances before it, they fly away to their inviting cottages and view from a distance the altar-service which a few faithful souls are engaged in at the stand. And during both preaching and altar service numbers are strolling about the grounds as unmindful of the meeting and its objects as they can be; and from cottages and other places comes ever and anon the echo of loud conversation, and of the boisterous laughter which bespeaks if not the empty, at least the unspiritual, mind. Unpleasant as the statement may be to some, I affirm that these are, to a greater or less extent, characteristics of most of our camp-meetings. And, of course,

in the measure that they exist, they tend powerfully to defeat those objects for which the meeting is held. They seriously handicap and cripple the best efforts of those who seek to bring out of the gathering spiritual fruitage.

Another cause of the failure charged is, that both ministers and laymen have, in a large measure,

Lost Interest and Faith

In the camp-meeting as a profitable gathering. They do not attend it as once they did. They prefer, if they go anywhere, to go elsewhere than to this gathering. Many churches which once sent considerable delegations now send either none at all or so few as to count little in any way. Many tents once well filled are now deserted and silent. Not a few societies have disposed of their interest in grounds and tents, and wholly withdrawn. Consequently the audiences on most of the week-days are quite small, in some places amounting only to a few hundreds, and in none to the many who once attended. There is usually one day—aside from the Sabbath, of which I shall hereafter speak—when there is an increased attendance; but as the people come only for that day, and most of them more for visiting and pleasure than from any other cause, it cannot be expected that they will give much to the meeting or receive much from it. Ministers do not attend in such numbers as once they did. Comparatively few go to remain through the session, and fewer still to take active and laborious part in it. A considerable portion of the preaching is done by the carpet-bagger—the man who comes to the ground, grip-sack in hand, and departs by the first train after his sermon. Of course such a preacher cannot have much interest in the success of the meeting, though he may be interested to read in the newspaper that he preached "one of the ablest sermons" delivered there.

A third cause of the camp-meeting's failure is that it is, in most places,

Held Over the Sabbath.

But that I may not transgress editorial limits in this article, I must reserve a discussion of the Sunday camp-meeting for another paper.

PEACE IN ROME.

REV. S. L. REILLY, PH. D.

THE Third International Peace Congress is just closing its session in this famous city where the olive branches wave in every breeze. The war-clouds hanging over South America, Asia and Europe; the ever-growing armaments of the great powers of this Continent; and the late intense excitement in Rome itself over the offensive acts of French pilgrims at the grave of Victor Emmanuel, have given the body sufficient reason for its existence, as well as grave anxiety. The Congress is made up of about three hundred representatives from eighty-eight societies in seventeen nations. It is quite remarkable in its personnel, from the aged, literary deputy, Signor Bonghi, who presides, to the bright and eloquent young men who occasionally lift their audience to a great pitch of excitement. Ladies, too, are present and influential; the Baroness von Suttner, of Austria, the Harriet Beecher Stowe of the peace movement, being one of the vice-presidents. Among those known to Americans who are active and potential are Rev. R. B. Howard, of the American Peace Society; Mr. W. W. Story, the well-known artist; Dr. Duncan, of the Congregational Sunday School Union; and Mr. Thomas Sneyd, one of the secretaries of the Methodist Ecumenical Conference. It is a sort of

Cosmopolitan Education

to be in contact with these diverse elements where every discussion brings out the thought of different nationalities and emphasizes the need of a universal language for the common ideas that are now the possession of all these peoples.

The Congress has been warmly welcomed and treated most kindly. A public reception was given in the Senate Chamber on the Capitoline Hill, and another by the Press Association of the city; the minister of public works has declared all museums and excavations open free to the members, and the government gives an excursion to Naples and Pompeii; King Humbert has replied warmly to greetings sent him, and wished the body success in its laudable purpose. The sessions are held in the hall erected for the Annual Exposition of the Beautiful Arts, and the flags of the participating nations drape the walls. To the president's right is a Roman gladiator who has lost his right arm in fight, and now holds the flag of peace over all. In this case it is the "Stars and Stripes" on a white background. It has become more and more evident daily that

Many Motives

are moving these earnest and vigorous men and women to combined action. Here is the Christian, who is moved by love of God and man, and feels that universal peace can only come through the highest Christianization of the nations. Here is the humanitarian, who is impelled by the shrinking of his sensitive nature from the horrors of war, and for the comfort of his fellows and himself is seeking the blessings of peace. Here are the political economist and capitalist, who see that war, preparations for war, the very existence of great armies and navies, means heavier taxation than that which is now almost crushing European peoples, and they seek relief through the Peace Congress. Here, too, is the Socialist—as an agnostic, caring little for the Christian motive; as a battler for bread thinking less of the humanitarian sentiment; as a laborer having no sympathy with the capitalist's grievances—eager for peace, disarmament, and especially arbitration, as sources of cure for many of his woes. With these and many other less pronounced diverse elements in the body, it has been no easy task to so conduct discussions in different languages, and so frame resolutions in different tongues, as not to engender strife rather than make for peace.

The need of

Agitation and Education

is generally accepted. Educational reforms were asked, such as the discontinuance of all military drill in schools; the teaching of history so as to correct the idea that war has been the chief factor in the world's progress; and the arrangement on the part of our great universities for the more free movement of students from one land to another, that by their international association they might lose their national prejudices. Under this last clause the writer corrected some false ideas as to what the

universities are teaching, stated the many arrangements now made for young men to study in other institutions than that in which they are enrolled, and emphasized especially the international relations of Boston University—a fact greeted with applause.

Arbitration

is also a favorite word, and Mr. Story's presentation of the scheme among the American republics was enthusiastically received and its adoption by all nations favored; but when the question came of pledging the Congress to a world-wide agitation in favor of the arbitration of labor difficulties and inter-race conflicts in the same nation, it became necessary to modify the former to a simple request of the Parliaments to arrange for such a settlement of those difficulties; while the latter concerning inter-race conflicts was referred to the next Congress to meet in Bern in 1892. Similarly, when a resolution for a universal agitation in favor of free trade was offered, and some of us Americans were longing for ten minutes of McKinley, a modification was secured to request all Parliaments to arrange for such a reduction of custom-duties as would lessen the difficulties of foreign commerce.

To-day the socialistic element has become more aggressive. It has found itself in the majority, and has shown plainly its infidel tendencies. The bitterness of the reaction from Rome in these South European nations is indeed startling. It has become with many a sort of all that is Christian. These either fail, or care not, to discriminate between Papists and evangelical Christians of England and America. Earnest and faithful men, especially Rev. Evans Darby, LL. D., of the British Peace Society, and Rev. R. B. Howard, of Boston, did not fail to bear witness to their Lord, even in Rome. Still it was again clearly seen to be very needful that Christians should throw themselves in larger numbers into aggressive work for the amelioration of human woes, into every movement for peace and for the settlement of social and labor problems, and not leave this field to be pre-occupied by those who will blindly lead the blind into the ditch of unbelief.

While closing words are being uttered, olive branches of peace are being distributed, that we may bear them from Rome to the various countries we represent.

Rome, Italy, Nov. 16, 1891.

A Healthy Indication.

There is no more healthy and encouraging indication among the churches to-day than the conviction, which is so general, that they are not working in usefulness up to the full measure of their privilege and opportunity. This is shown in a widespread restlessness in the churches and dissatisfaction with present methods and results. It is seriously felt that something is wrong in conception and purpose when the church edifices, with so high a property value, are open, as a general rule, but one day in seven. The church, too, cannot be utilized at its best when so small a minority attend upon its ministrations. The action taken last week by the old, strong and wealthy Madison Avenue Presbyterian Church is a helpful commentary upon this question. At a general meeting of the church \$15,000 was subscribed for practical Christian work among the people, and the following notable declaration of principles and purposes was made:—

"We are persuaded that the time has come for a new advance in our church methods; for a movement by which we may build here a 'People's Church,' shaped by methods and along lines of work that are new in the history of Presbyterianism in our city. The Gospel does not adequately reach our population. The people are not gathered into our churches. It becomes us, then, to consider whether there are no other ways of presenting the old Gospel and bringing the people under its sway. The churches along the 'backbone' are made up of the well-to-do and the wealthy; those along the rivers for the most part of the poor. But a healthful religious condition, as well as a healthful social condition, demands that the rich and the poor should meet together. To separate them in churches is fatal to the best spiritual interests of both. We will have to fight our way back to the simplicity and earnestness and faith of the early church. 'The Gospel for the people and the people for the Gospel' is a flag worth flinging out, and the church which shall march courageously under it shall not fail of a victory. For this reason, we propose to open wide the doors of our church for a welcome to all the people, and for varied and continued activity along many lines—spiritual, educational and reformative. For this there is needed an adequate force of workers; first of all, the combined efforts of all the members of the congregation; and then, in addition, at least one assistant for the pastor; and finally, a force of laymen to do missionary work within such districts as may be assigned. We must have cheap pews or free pews, or both, and finally an adequate financial support."

"This movement will draw on every ounce of our strength, every throb of our courage and our faith, but we count on the historic courage and faith of this congregation, and above all on the unflinching promises of that Christ who lived for just such a work and died to put his seal upon it."

Methodist Advance in Edinburgh.

Until about four years ago the Methodists had only one church in Edinburgh, Scotland. At that time it was resolved to establish a second "cause," and a young man fresh from college, Rev. George Jackson, B. A., was sent to do the pioneer work. He boldly started a Wesleyan West End Mission in Edinburgh. At first his coadjutors proposed that they should buy or rent a house, knock two or three rooms into one, and thus begin humbly and safely. But Mr. Jackson thought otherwise, and determined to begin in the Albert Hall, a place which will hold about 400 people. Specifically his courage was justified. Without any sensational preaching, by means of straight, earnest, practical teaching, refined by the instincts of the student, and colored with the fancy of a lover of the poets, the young Wesleyan gathered ever-increasing numbers to his services. At last the Albert Hall became uncomfortably crowded at the evening service, and the boldest resolve of all was made, when it was decided to go to the large Synod Hall for the evening. Again the courage of the workers was justified. The audiences every Sunday night now are crowded, and cannot number less than 2,000 people. Unto what this will grow is as yet all uncertain, but all honest workers in Edinburgh are heartily thankful to know that so many hundreds of people, and the vast majority being young men and women, are under the influence of this young preacher. This month Mr. Jackson has initiated another experiment, quite new to Edinburgh evangelism. He issued an invitation to working men to attend the first of a series of Sunday afternoon meetings for men only. At these meetings he intends to discuss in a fresh and real manner the bearing of Christianity upon the problems of modern life.—Exchange.

The Pastor's Duty.

It is a pastor's duty to see to it that as many families in his congregation as possible take a religious paper, and preferably, as a general thing, their denominational paper. I believe those denominations are wiser which expect their pastors to present regularly the claims of their papers to their people.—DR. WILLIAM HAYES WARD, editor of the *Independent*.

Miscellaneous.

RE-OPENING OF CITY ROAD CHAPEL.

REV. W. F. COOK.

THE re-opening of City Road Chapel, now called Wesley's Chapel, occurred on Nov. 5, at 3 o'clock p. m. The sermon was preached by Dr. Stephenson, president of the Conference. He reached Liverpool from America in the morning, and arrived at Euston Station, London, at 2.55; at 3.10 he was in his place in the Chapel, seemingly as fresh as if just from his study. A large and enthusiastic audience greeted him, every seat being occupied long before the hour arrived for the service to begin.

There is no spot so interesting or sacred to Methodism as this. Just across the street to the west, beneath the shade of a willow, sleep the remains of Susanna Wesley; and in the yard back of the Chapel is the sacred dust of Rev. John Wesley. In front, to the south, is Wesley's House. Here Mr. Wesley lived the latter part of his life, and here he died. The Foundry, which was the first Methodist church in the world, was situated a few rods to the southeast of the Chapel. The few articles of furniture that were preserved from the Foundry were brought to City Road Chapel—its true and legal successor. Wesley was for many years the pastor of City Road, and he preached oftener from its pulpit than any other.

An account of the changes that have been made will be of special interest to those who have seen City Road as it was. On entering the front yard the first thing that attracts the attention is the excellent life-size bronze statue of Rev. John Wesley. The figure is in the act of appealing to the multitude of passers-by. The face is life-like and the mute lips seem about to speak. It is a fine work of art. The walks have been widened. The front of the Chapel is unchanged except that the walls have been frescoed. The front doors are magnificently carved oak. Passing in, one finds himself in a vestibule ten feet wide, which is divided from the audience-room by a screen of carved oak set with stained glass. The audience-room is bright and cheerful. The walls are a sea-green; the ceiling, which has been raised about ten feet, is a glistening white, and is an exact reproduction of the old one. The style of architecture is Roman-Doric. The seven beautiful pillars which now support the galleries are French Jasper granite standing on black marble bases supporting capitals of white marble. Three of these pillars were paid for by American Methodism. The pews are unpainted oak, and the aisles are paved with Venetian mosaic. The frontage of the galleries remain unchanged. The most conspicuous figure here is the original design by Mr. Wesley of a serpent in the form of a circle inclosing a dove bearing the olive branch. The serpent represents wisdom and immortality; the dove, purity and peace. John Wesley's clock hangs where it always did, and the pulpit remains as before, with the exception of being lowered. Within the apse, to the rear of the pulpit, is the communion. On the walls about the apse is written the Apostles' Creed. Over the recessed are the words, "Holy, Holy, Holy." The walls about the windows, which have been enlarged, are finished in beautiful alabaster. The two memorial windows of Wesley and Simpson are in the galleries to the north and south. A favor would have been conferred on American Methodism if the Simpson memorial window had been put in the crypt. It is a disgrace to the name of art, and does great injustice to the greatest man in Methodism since the days of Wesley. In front of the pulpit is a lectern of oak and the sedilia. On either side of the pulpit is the choir. In front of all these there is a raised mosaic pavement. Before the choir stands the console of the organ, which is a fine instrument. The pipes are in the two east gallery corners. The bellows are operated by the organist through a hydraulic engine in the crypt. To the south and in front of the pulpit stands John Fletcher's old baptismal font, mounted in alabaster. It was given by the present vicar of Madeley to the Wesley Chapel. It is an interesting memorial of a great and good man.

The Ritual of the Church of England was used. It has been changed somewhat, but is altogether too long. Dr. Moulton, ex-president of the Conference, read the Scripture lessons; Rev. Mr. Rees, senior preacher, read the prayers; Dr. Stephenson's sermon was one of power. His text was the setting up of the stone memorial on the west side of the Jordan by the Reubenites, to remind them of their deliverance from Egypt, their wanderings through the wilderness, and their relationship to the ten tribes on the west side of the Jordan. He said that Wesley Chapel was a memorial of our past history, a reminder of God's special providence over us through persecution to victory; our leader was the Moses of Methodism, and God was the founder of our church through John Wesley; we are all of one family, although yet of many names; the occasion should be made one of great spiritual awakening throughout all branches of Methodism.

In the evening the house was again crowded. The speakers were Drs. Stephenson and Moulton, Revs. C. H. Kelly and H. P. Hughes, Messrs. Perkins, Quibell and Harvey. It was stated during the evening that the renovation cost \$50,000, and all had been met except \$5,000. The evening collection was about \$1,000. Most of the speakers extolled Methodism, deplored the loss of their young people, spoke highly of their reception in America and of Americans, favored the Forward Move-

ment, the keeping open of chapel doors all day, the calling of the "Wesleyan Connection" a Church, and street preaching. One speaker favored the extension of the time limit, increasing the power of the religious press by better management, and the extension of the membership roll to include others besides those who attend class.

London, Nov. 9, 1891.

The Conferences.

N. E. SOUTHERN CONFERENCE.

Providence District.

Providence Preachers' Meeting.—On Nov. 16 an unusually large number were present to listen to Rev. Jay Benson Hamilton on the subject, "How to Raise and Distribute Funds to Conference Claimants." A spicy debate followed.

Mansfield, Emmanuel.—The pastor, Rev. S. T. Patterson, assisted by Evangelist Lucas, of Bridgewater, has been holding special services for three weeks. The meetings have been well attended. A good interest has been awakened in the church, and several conversions are reported.

St. Paul's, Providence.—The pastor, Rev. Dr. Webb, reports that up to Nov. 18, 44 conversions have taken place. Forty-two have been received on probation, 21 of this number being young men. This week the pastor has been assisted by the pastors of the neighboring churches of sister denominations, Congregational and Baptist.

Cranston St.—Services are being held in the lecture-room during the repairs upon the church. Considering the interruption caused by the work, the attendance has been good and a general interest is manifest in spiritual as well as temporal things. Owing to the time necessary to be given to the raising of funds and the care of the work, the pastor, Rev. E. W. Goodier, has not been able to give the attention to the spiritual part of the work that he otherwise would desire. Rev. G. W. Anderson was present and preached, Nov. 15. The reopening is expected to take place Dec. 13.

Barris Avenue.—Rev. J. A. Root is to be congratulated on the result of his reform efforts in behalf of Oliveville. A series of sermons, inaugurated by himself and ably assisted by those whom he called to his help, has produced the desired result. The condition of things was as follows: A prize fight extensively advertised in the papers was to take place on Nov. 19. This was under the auspices of an athletic club of the place. There is no doubt but that the disgraceful affair would have taken place had not Pastor Root, by his persistent efforts both in sermons and appeals to the town council of Johnston, awakened such a sentiment of opposition to the affair that the town council voted to prohibit it, and the town sergeant by his strenuous efforts brought it to pass that the owner of the Opera House would not permit it to be used for that purpose. Hundreds of sporting characters came on the evening to witness the fight, but were doomed to disappointment.

East Greenwich Academy.—The friends of the Academy in large numbers gathered, by invitation of the directors, on Nov. 18, for a jubilee celebration of the liquidation of its debt. The day was very pleasant, and covers were laid for about four hundred guests. At 1 o'clock the chapel presented a fine appearance, as nearly every place was taken. The Divine blessing was asked by Rev. S. O. Benton. Dr. D. A. Whedon, president of the board of directors, welcomed the company on this jubilee day. They had met on former occasions when there was but a glimmer of hope—now the clouds had disappeared and their hearts were glad. After a college song, "As I was walking down the street," by the Academy quartet, Mr. R. S. Douglas, of Plymouth, was introduced by Dr. Whedon as toastmaster for the occasion. Mr. Douglas said he felt like Jupiter Tonans in mythology, who sat with his right hand full of thunderbolts, for he had his hands filled with thunderbolts of eloquence to come from governors, senators and preachers without number, which he was prepared to launch at the heads of that devoted company.

"The Academy" was the first toast, and Dr. Blakeslee responded: For a year past he had appeared before audiences with a lean and hungry look, characteristic of the chronic beggar. Some \$5,000 was pledged by different individuals on condition that the entire indebtedness of the institution be raised by Oct. 1. The principal had the bookkeeper figure up, and it was ascertained that, with the reallocation that came yesterday morning, every obligation of the Academy was fully met, with \$50 in cash in the treasury. The debt reached high-water mark in 1875. It was then \$52,000. There had been no time since 1848 when the school had been free from debt. It now has an invested endowment of \$30,000 from the Stephen T. Olney estate, and will soon receive \$3,000 from the estate of the late C. T. Borden, of Mansfield, Mass. The school is now \$85,000 better off than in 1875. The churches have done a good deal towards raising the debt. Among the individuals who donated largely were Smith S. Talcott, \$5,000; Hon. Enos Lapham, \$2,500; W. H. Phillips, \$1,000; Rev. A. C. Peck, \$1,000. John D. Flint, R. S. Douglas, Rev. C. H. Payne, L. L. D., Dr. G. W. Quereau, Miss Emma F. Carpenter, C. W. Anthony and others contributed sums ranging from \$100 to \$500. The school was founded in 1802, and never before in its history were so many boarding pupils registered as at present. The more room is needed, and the speaker trusted that the time was not far distant when beautiful and imposing school buildings should crown the hill where the Academy stands.

The toast, "The State and Education," was responded to by His Excellency Herbert W. Ladd; U. S. Senator Nelson W. Aldrich spoke to the toast, "The Education of the People a Correct Solution of the Problem of Government." The Senator had been a pupil in the Academy. "Our Public Schools" was responded to by Hon. Thomas B. Stockwell, commissioner of public schools. A beautiful tribute was paid by this speaker to Prof. Joseph Eastman, now deceased. President Raymond, of Wesleyan University, spoke on "The Relation of the Academy to the College;" President Andrews, of Brown University, on "College Training;" "Our Former Principals" was responded to by Dr. M. J. Talbot. Augustus Jones, principal of the Friends School, of Providence, responded to the toast, "The Olney Fund—Widely Divided if We Could Not Have It All!" "Our Former Teachers" and Rev. W. H. Newhall, of Springfield, was announced. Time permitted only one more speech, and Rev. A. C. Peck, dean of Denver University, Colorado, responded to "Yesterday, To-day and Tomorrow."

It was regretted that many others who had come prepared to respond to various toasts, such as, "Our Alumni," "Our Patronizing Conferences," "Our Ministry, Consecrated as Well as Educated," "Our Laity, Ever Loyal to True Education," "Our Citizens

and the Academy," were unable to do so for lack of time, and the way lay plain. In the Academy quartet rendered very efficient service for the occasion. At 4.45 p. m. the gathering broke up, and the most enthusiastic crowd of feasters that ever assembled within the halls of the old Academy, hurried towards the railroad station.

MELIOR.

Norwich District.

A glorious work of grace is in progress at Warehouse Point. Special services began Nov. 9 and were held every night, with excellent results from the very first. On Sunday morning after the sermon an invitation was given for sinners to seek the Lord, to which eight persons responded at once. In the evening four more came to God. Already more than thirty have begun the Christian life, and the work goes steadily on. The pastor, Rev. F. C. Baker, is very happy over these evident tokens of the Divine favor and power. He has been assisted by the efficient services of Rev. J. Jackson, of East Thompson. The church is thoroughly aroused and is expecting still greater displays of the saving grace of God. Among those who received Seney scholarship, at Wesleyan University were Arthur M. Gates, of Natick, and Henry A. Tirrell, of Norwich, the son of Rev. E. Tirrell, presiding elder of Norwich District.

Dr. Fred A. Smith, of New London, gave the last lecture in the course at the Central Church, Norwich, on the "A. T. Trip to the African Diamond Mines." The reporter states that he gave a graphic and entertaining description of his trip to Africa, of the diamond fields, and of the methods of staking out claims and mining these gems. There was not a dull sentence in the address. It was often poetic and quietly humorous, and always instructive.

At the funeral of Rev. G. W. Brewster, the principal address was given by Rev. J. H. James, of Rockville, by the special request of the deceased. Remarks were made also by Revs. E. H. Martin, J. F. Sheffield and G. H. Hastings. The services were solemn and impressive. Six of the members of the Conference acted as bearers. Rev. J. H. James occupied the pulpit at Glensboro, Nov. 8.

At Thompsonville 4 persons were received by certificate in October. The Epworth League prayer-meetings on Sunday evenings are well attended and growing in interest, as are also the mid-week prayer-meetings. Rev. Wallace MacMillen, of Springfield, gave an interesting and inspiring address in the church recently before the Epworth League of which Bro. Hiram Oldroyd has just been re-elected president. The Epworth League school Union held an interesting meeting here on the evening of Nov. 13. Rev. J. H. Hollingshead is the pastor.

Rev. W. P. Stoddard, on his arrival at his new charge at Oakaloon, was cordially received and made to feel at home in the great West. Bro. Stoddard finds there a strong church ready for aggressive work. Many of the leading business and professional men of the city take members of it. The present edifice being too small, it is now their intention to build a new one much larger and better suited to the necessities of a church with nearly three hundred members, an Epworth League of one hundred and forty members, and a large and thriving Sunday-school.

At a recent communion service in Staffordville, 3 persons were baptized and 3 were received into the church by certificate. The Sunday school is increasing in numbers and in interest. Money is now being raised to replenish the library. The factories of the place are starting up again, and the financial outlook is much more hopeful. A Sunday-school conference was held in the Congregational Church, Nov. 5. Rev. H. D. Adams, pastor of our church, was one of the speakers.

Bro. Adams is also the pastor of the church at Willington, familiarly known as Moose Meadow. This church celebrated its fifty-ninth anniversary on Sunday, Oct. 25, with appropriate services. The first minister regularly appointed to this place was the late Rev. Ralph W. Allen, in the year 1832. Willington was then connected with Square Pond in a circuit. Methodist local preachers had occasionally preached in these parts previous to this time, as some of the old people remember, but there was no organization of church or class. The preaching in the first few years was in the dwelling-houses or in the school-houses. In the year 1834 Mr. Benjamin Lillibridge gave the land on which the church now stands. The church was not built until the year 1837, and the new edifice was dedicated Jan. 1, 1838. A Sunday-school was organized in the year 1835, under the pastorate of Rev. Lorenzo Pierce. The church has been greatly helped by local preachers—men like L. S. Goodell and James F. Brooks. It is in this church that Rev. Ira M. Bidwell received his early religious training. Rev. F. C. Newell prepared a history of this church, and had arranged to celebrate its 59th anniversary on April 5, 1891, but was taken suddenly ill on the 3d of April and died on the following day. On this account the services were postponed until Oct. 25. The exercises opened with the hymn, "Am We Yet Alive?" Ps. 84 and Heb. 12 were read by Rev. Amos N. Nichols, of Stafford Springs, who was converted in this church; prayer was offered by Rev. L. S. Goodell, who first came to this church forty-nine years ago; the hymn, "O for a Thousand Tongues," was sung, after which the pastor read the history prepared by Rev. F. C. Newell. Addresses were then made by Revs. L. S. Goodell, Amos Nichols and the pastor, after which several of the people present took part. One speaker, Mr. Morrison, of Willington, was the only one present who attended the dedication. Mrs. Mary Morse, wife of Mr. Nathan Morse, who was converted under the labors of Rev. William Wolcott, the second regularly-appointed pastor, 1833, was present and spoke. Nathan Morse and James F. Brooks, on account of the increasing infirmities of old age, could not be present. They were both very active members of this church at its beginning. These interesting services were quite fully reported in the Press of Stafford Springs.

The M. B. Church at Quarryville, of which Rev. C. B. Bromley is pastor, has been thoroughly renovated and much improved, and furnished with a new carpet, cushions and lamps. The church and parsonage were beautified with two coats of paint outside last June, making the cost for all about \$500, which is nearly ready. Six have been taken into the church in full connection from probation, one on probation, and 2 by letter. The interest is good.

One of the most interesting church services ever held in Rockville was the Old Folks' day reunion, Nov. 8. Carriages were sent out in all directions to bring to church those who were too feeble to walk. There were about ninety who acknowledged that they were old, and were therefore given reserved seats in the body of the house. Some were so infirm that they had to be carried from their carriages into the church. One of them, a lady, had not been able to attend church in thirty years. The oldest person present was ninety-one years of age. Bou-

quets, contributed by the Epworth League, were given to these weary pilgrims. In the morning the pastor, Rev. Geo. H. Bates, preached from Exodus 17:12. Nearly eight hundred persons were present. In the evening the body of the church was well filled. An old-fashioned love feast of unusual interest was held. Old-fashioned tunes were sung and testimonies given and a fac simile of a love feast ticket of the old time was distributed. Dr. J. H. Allen read a poem, Superintendent Harwood made an address, and Miss Laura Sargeant read a communication from Rev. J. H. James in memory of the late Rev. Geo. W. Brewster who was twice pastor of the church. In the morning the musical program was full, fine and elaborate. The services of the day were a delight to the great audience that attended. Bro. Bates put a vast amount of preliminary work into the program, all of which was executed successfully. He deserves hearty thanks for his effort to bring light and joy to a class of very worthy persons who are too often neglected and forgotten. O. I. C. X.

MAINE CONFERENCE.

Portland District.

Portland.—The Methodist Social Union, which has had the pleasure in the past of listening to addresses by Bishop Foster, Revs. W. N. Brodbeck, W. I. Haven, and Louis Albert Banks, held its first supper with the Congress St. Church on Nov. 16. In spite of rain, a large number of guests enjoyed a most delightful repast. The presiding elder, G. S. Palmer, and Rev. A. W. F. Little were present from out of town. At 8 p. m. the church choir rendered a choice anthem, after which the president, Rev. J. F. Clymer, D. D., happily introduced Rev. John Collins as the bishop of Peak's Island. The theme of the evening was the Ecumenical Conference, and for half an hour the speaker gave his impressions of the place, the time, the men (heads, eyes and noses), and the radicalism connected with the Conference. That august body was magnified, and the audience electrified by the inimitable manner in which the subject was wittily treated. The Hon. H. H. Shaw, the Maine Conference delegate, feeling at home in the church, carefully and thoroughly brought the Ecumenical before us, passing its work in review and estimating its probable results, in an able and entertaining way, impressing upon his hearers the dignity of the body, the scope of its work, the power attending it, and the grandeur of its outlook and promise. Rev. M. S. Hughes, after speaking upon the feature of union among Methodist bodies, forcibly and eloquently took up the social power of Methodism as exemplified at Washington, and as demanded by the times, to be exercised everywhere. A one-cent policy and back-seat course along the lines of social influence were denounced in bold and convincing terms. A happier policy was never outlined, and Portland Methodism will never lose the uplift of the evening's entertainment as an illustration of the speaker's point. F.

EAST MAINE CONFERENCE.

Rockland District.

Wiscasset.—Six persons were baptized, Nov. 8, by the pastor, Rev. Edward Freeman. The chapter of the Epworth League recently organized is named "Foster Chapter." The prayer-meetings held by it are very interesting and well attended.

Spruce Head.—Four candidates were recently baptized by the pastor at the union chapel. Rev. Bro. Bickmore is much beloved on this part of the coast, and the people are sorry that he has but one year more to remain with them.

Union.—A course of lectures is in progress here. About \$25 worth of books have been added to the library. All matters are moving along well.

Randolph.—The society here had an anti-quarian festival recently. The members all worked well, and there was a general good time. The net proceeds were \$75. The week of prayer was observed here, meetings being held by the official ministers.

Clinton.—The pastor, Rev. W. L. Brown, is increasingly popular and efficient in his charge. The congregations have been the largest this season of any period of our brother's ministry here. Harvest Sunday was observed with great interest at three points upon the coast. Autumn leaves, ferns, flowers and fruits adorned God's house, and His glory was in the midst. Five persons have been received into full fellowship during the quarter, and two have been converted. Pastor and people are well united in the Master's work.

Thomaston.—One candidate was baptized recently at the church.

Rockland.—Our church here has one member, Sister Mable Smith, who is in her 101st year. She is well, and attends church whenever possible. Her mind is clear, and she delights to receive callers and is very social. The week of prayer was observed by the League in this manner: the hour from 6.30 to 7.30 p. m. was given to private prayer for the outpouring of God's Spirit upon the church. There have been eight requests for prayer of late—five Sunday evening, and three in the afternoon meetings.

Presiding Elder Wharf is maturing plans for the good of the churches under his care. Is it time for a District League Convention? Several of the pastors are expecting great things when the evangelist comes! "O Lord, come quickly Thyself!" C.

Bucksport District.

Alexandria.—The pastor, Rev. J. D. McGraw, has been holding revival meetings for several weeks, with different results at the charge. A good interest is reported.

Bar Harbor.—Bro. Winslow has been in Portland, Boston, New York and Philadelphia, attending to matters connected with his church work. The \$2,000 received from the Church Extension Society greatly relieved the little society of the burden of debt, and the church edifice is practically saved. They still need funds.

Brewer.—At the recent quarterly meeting 7 were baptized and 10 received into the church. We found the church edifice greatly improved, with concrete walks in front, new furnace, fresco paper, paint, etc., the whole costing upwards of \$400. The pastor, Rev. W. C. Haskell, is soon to begin extra meetings.

Brooksville.—Bro. J. T. Moore has begun a short term of school. He has recently received \$100 from the Church Extension for the chapel at Buck's Harbor, where he is cultivating a growing young society. The future looks hopeful.

Bucksport.—Bro. D. B. Dow has begun a series of extra meetings. Neighboring preachers have promised assistance. More than twenty have been converted at the Seminary this fall term. The school is flourishing. Principal Chase expects the largest winter term in the history of the school.

Bucksport Centre.—Pastor E. S. Gahan has succeeded in building up a good morning congregation at the church in North Bucksport—a marked token of success.

Calaix, First Church.—Upwards of \$500 have been paid in clearing up old bills and improving church property. Two family groups of young children were recently baptized at their homes, the services being very beautiful indeed. Pastor Irvine believes in cultivating the young people for Jesus.

Calaix, Knight Memorial Church.—At our last quarterly conference Bro. Anderson reported 275 calls, the baptism of 24 children and some adults. Since then several have been converted in the regular prayer services. The work moves on with success.

Castaix.—Bro. Fernald has been holding extra meetings more than two months, and scores have begun the Christian life. He has been assisted by Miss Sarah Trewoy. The work is still going on.

Cherryfield.—Bro. Lockhart has enjoyed a merited vacation, visiting his aged parents at Lockhartville, Nova Scotia.

Columbia.—Bro. Kearney has held extra meetings at Little River. Columbia has made a laudable effort recently towards pastoral support. The work moves along pleasantly.

Cutler.—Bro. Edgett's little boy was baptized at the last quarterly meeting. We were much pleased with the interest taken by the young ladies in conducting the Y. P. S. C. E. meetings after the regular preaching service Sunday evening. One arose for prayers. Two new subscribers have been found for Zion's Herald.

Deer Isle.—Two recently arose for prayers, and Pastor Wright is praying and working for a revival. May it occur on all parts of this pleasant charge!

East Machias.—Pastor W. A. McGraw received 5 into the church a short time since. Several were also baptized. His daughter purposes to attend Bucksport Seminary next term.

Edmunds.—Thursday, Oct. 22, was a red-letter day for Bro. David Smith and his people. The church edifice having been thoroughly renovated and improved with paint, fresco paper, new carpet, etc., at an expense of about \$200 besides much labor given, was reopened with suitable services. Bro. E. H. Boynton preached two ably discourses and nobly assisted us to raise the balance of the indebtedness, and also a surplus for lamps, curtains, etc. The pastor and society are to be congratulated on their neat house for worship. J. F. HALCY.

VERMONT CONFERENCE.

Springfield District.

Pressure upon the columns of the HERALD has induced a little tardiness on the part of this writer. Generally speaking, there is no lack of incidents if promptly gathered up and reported. We record with gladness that there is no evidence that the churches of the Springfield District have gone into winter quarters. Extra meetings have scarcely ceased to be held at some point since the close of our camp meeting in the month of August. These meetings, as reported at the time, began with a tabernacle meeting at Landgrove, followed by others at Bondville and Weston. Since the holding of those meetings, Evangelist H. F. Reynolds has revisited Bondville and Landgrove, strengthening the brethren and gaining other victories for the Master. The writer is not able to report the number of accessions at Bondville, but has learned of 19 persons baptized at Landgrove and 6 at Weston.

Revival meetings have been held at South Tunbridge, awakening a general interest in the community and bringing several souls to Jesus. Pastor Whitman is full of earnest, hopeful labor.

The good work still goes forward at Woodstock. At a recent quarterly meeting service the pastor received 7 into full membership and 1 on probation.

At Brownsville, 2 have been received in full and 2 others on probation. A new organ has been purchased for the use of the vestry; some general repairs have been made, and the outlook is better than at any time during the present pastorate.

Our cause at Windsor is gaining stability under the energetic labors of Bro. Ford. A building has been purchased which can at reasonable cost be converted into a neat and convenient, though not ostentatious, church. The attainment of this property will settle the question in the public mind that Methodism is here to stay, and will open the way for a respectable number of persons who are really Methodists to identify themselves with our cause. The writer is not informed as to whether the board of stewards will feel obliged to ask outside help in their present crisis or not; but it may be definitely stated that the cause at Windsor and the men who have it in hand are worthy of both sympathy and confidence. A few generous gifts from persons having the ability and the disposition to help a willing and not over-wealthy people, will be thankfully received. Write Rev. A. W. Ford, at Hartland, who will be pleased to give information to inquiring friends.

Meetings were held at some points in response to the call from the Ecumenical Conference. Pastor Farnsworth at White River Junction has been assisted by Brothers Cocker and Ford. The latter has also received to Quisque assisting in meetings there.

Pastor McGlaunlin, at West Fairlee, is happy in the much-improved condition of his excellent wife who has been over a year an invalid. Faithful in his work, he has much to discourage him in the depletion of his numbers by the frequent removals which occur. This brother, S. T. Cocker, of Thetford, and W. E. Sargent, of Proctorville, comprise the class of the first year in the Conference course. They have just passed their mid-year examination, evidencing good work done in their studies. The highest of the three marked 85, and the lowest 79, with the other half way between. Other pastors in the district belong to other classes, but the writer has not heard from their examination.

Charming fall weather has contributed much toward making the last five weeks enjoyable to your correspondent, they having been spent in the northern part of the district, including a carriage drive to Lyndon in Caledonia County, attended by Mrs. M. M. to visit daughters and other friends. M.

St. Johnsbury District.

West Concord.—Rev. F. E. Currier is pushing the work here with earnestness and success. It has required a hard struggle to maintain Methodism in this place ever since it was first planted; and yet there is a fine church property, large congregations, and excellent financial arrangements. The church has just been repaired and beautified at an expense of over \$400. For years it has required a strenuous effort, continually, to clear off the old indebtedness. When clear, the church very much needed repairing. Among other repairs the building was re-shingled, and it is now evident that in consequence of either poor material or unskilled labor, the work will have to be gone through again. Is it not time for our people to discover the fact that everybody cannot do everything? To raise sufficient money in West Concord to

re-shingle the church under the circumstances will be no child's play. All the arrangements for the repairs had been made prior to Bro. Currier's appointment. He is deserving of the prayers and sympathy of all his brethren.

Wheelock.—Pastor Allen writes that there is a revival interest all over this charge. Souls are being converted and backsliders reclaimed. Meetings are being held each afternoon and evening. F.

NEW HAMPSHIRE CONFERENCE.

Manchester District.

An Epworth League convention was held at Keene, Nov. 7. Nearly a hundred delegates were present from the Leagues at Keene, Winchester, Hinsdale, Marlboro, Marlow, Munsville, and Bellows Falls (Vt.). An excellent program had been arranged by Pastor Bennett, and each person assigned a place was present. The four departments of League work were discussed by Revs. M. T. Cilley, G. I. Todd, G. W. Buzzell and H. G. Holsington. They spoke excellent words. In the evening addresses were given by the presiding elder and Rev. Mr. Webb, of Brattleboro, Vt. The devotional services were in charge of Rev. C. W. Williams; the singing was led by Rev. W. E. Bennett. The Keene League entertained the visiting friends in a royal manner. The convention closed near 10 o'clock with an old-fashioned, camp-meeting hand-shake. The occasion will be remembered by all present as one of much delight and profit.

Rev. C. H. Tucker has returned from the Methodist Hospital at Brooklyn, where he went to have an eye removed. The operation was remarkably successful. In just one week from the time he entered the operating room, he stepped off the cars at Enfield, his home, his eye being well. Bro. Tucker is loud in his praises of the skill and kindly treatment of our Hospital. Let our people of wealth not forget it in their gifts.

Thursday, Nov. 19, the presiding elder, assisted by the pastor, Rev. G. W. Buzzell, laid the corner-stone of the church at Marlboro. A large audience was present to participate in the service. A copper box containing many things was placed in the stone, on the face of which is inscribed, "M. E. Church, 1793-1891." The work is progressing finely. A short time since Brother and Sister Buzzell reached their twentieth wedding anniversary. They were surprised by their people, who visited them and brought a variety of gifts amounting in value to \$50. A poem, written for the occasion, was read, and the evening passed delightfully.

Rev. J. M. Bean has just organized an Epworth League that begins life very hopefully. There is excellent revival interest at Andover. Bro. Whiteside has been holding meetings for some weeks, and several have sought the Lord. This church has come into possession of seven or eight thousand dollars by the will of the late Sister Woodbury. The preachers' meeting will be held here Dec. 1.

There is some increase of interest at Henniker. Rev. G. A. McLucas, pastor. The congregations at Hillsboro Bridge have largely increased. The work at the Centre is very hopeful.

East Deering is one of the places from which more people move away than move in. Congregations are but small at best. The present pastor, Bro. Tyrrell, finds no special reason for discouragement, unless it be the small salary received up to date. It is pinch at every corner to make ends meet. He needs the grace of patient endurance while he labors to win all his lines.

The removal of Rev. J. P. Pillsbury from Sumner has made a serious break in the work there. These changes in the midst of the year are much to be deplored. It seems that some of them are hardly excusable. The work has been plied in good hands for the rest of the year.

There will be a preachers' meeting at Enfield, Dec. 22.

St. James', Manchester, is under roof, the tower is up, and it will not be long before the plasterers will be at work. It is hoped that it will be ready for dedication soon after Jan. 1.

Excellent congregations assemble on the Goffstown charge. Bro. Allen is pushing the work vigorously. Some are to be received at the next communion.

French Work.—There are some discouragements with the French work at Manchester; partly because of so poor a place in which to hold services—in the City Hall, in a dingy room up two flights of stairs. Bro. Dorion is pushing earnestly. His French paper is now a good deal better. What is needed is a neat and attractive chapel. To such a place many more of the people would come. Unfavorable as surroundings are, they gather a little fruit. The work deserves our most cordial support.

In the interest of our weak churches, we rejoice that the Missionary Committee has appropriated \$1,500 to the New Hampshire Conference. This means encouragement to struggling societies, and more comfort to sacrificing preachers and their families. Let all the churches give to the extent of their ability to this grand agency!

Rev. C. D. Hills, D. D., preached the Thanksgiving sermon at the union service at Manchester.

The annual harvest dinner and chicken-pie supper of the First Church, Manchester, was given in the City Hall a few days ago. It drew out a large company, and netted a handsome sum for the church.

At Claremont, Nov. 8, Rev. C. U. Dunning, the pastor, baptized 3, received 3 by letter, and 34 into full connection—the fruit of a revival last spring under Evangelist Harriman.

Rev. C. H. St. John and wife, of Hanover, are helping

Our Book Table.

Holiday Books.

BEY HUR: A TALK OF THE CHRIST. By Lewis Wallace. Gardiner Edition. Two vols. Crown 8vo. New York: Harper & Brothers. Price, \$7.

These volumes, bound in orange silk chastely ornamented with gold, heavy super-calendered paper with uncut edges, and enclosed in a substantial, specially-designed Gladstone leather box, are a delight to the eye, even before the treasures which they hold within are explored. A "neat rivulet of text" meanders through a meadow of margin, fittingly describing the pages, with the addition that their generous margins are made the foundation of a series of illustrations, one thousand in number, which in affluence and originality of design and in unique beauty and appropriateness, are a fitting accompaniment to the tasteful exterior of these books. Those who have once read the story (and who has not?) will find in these gems of art a rare illumination of the conjoined text. Each page is a fresh revelation, and the artist, as he presents to the reader the result of his delving among Egyptian antiquities, showing us latticed towers, ancient gateways, strange deities, mythological emblems and myriads of objects which the casual reading of the text would not ordinarily picture to our minds, has added a gallery of art treasures of rare and permanent value. The twenty photographs are interesting and appropriate, and are executed with the delicacy of etchings. It is doubtful if any more superb volumes will meet the public eye during the year, and certainly none which will give more profit or of exquisite pleasure to the reader.

DRIFT FROM THE SEA OF LIFE. By C. McKnight Smith. New York: F. A. Stokes & Co. Price, \$2.50.

The sea not only supplies ample similes and metaphors for our language, but it is rich in pictorial suggestions as well. This book is a notable addition on some volumes which have essayed to present the language of the sea to ear and eye. The author has not only given tender and appropriate verse on every page, but in rope and cable, in anchor, compass, captain and buccaneer, he has very happily illuminated the volume with emblems of the larger sea of life. To these he has added some breezy pictures of full-rigged ships homeward bound, others laboring under a stress of weather, derelicts, yachts under full sail, and a variety of incidents of sea life. The cruiser "Chicago," as an idealized picture, is an attractive success. The pages are crowded full of beautiful and suggestive features of the ocean, and all contribute to make one of the daintiest and most pleasing books of the season.

ART AND CRITICISM. By Theodore Child. Large 8vo. Cloth, \$6. Harper & Brothers, New York.

This is one of the most sumptuous volumes of the season, with heavy, super-calendered paper and admirable type, and about eighty full-page engravings of some of the choicest of modern and ancient paintings and statuary. The criticisms, as might be expected, are not only accurate and discriminating, but are freed from technicalities, and cannot fail to interest even the lay reader. Mr. Child is, indeed, a charming companion, sympathetic as he is, with whom to stroll through the gallery of ancient and modern art. His chapter on Manxian shows careful study and an independent judgment. The articles on "Chastity" and "Pre-Raphaelite Manxian," with their illustrations, are of fascinating interest. The whole volume is illuminated from cover to cover with the bright thoughts and felicitous treatment of the author, and the attractive promise of the exterior is amply maintained by the rich storehouse of beautiful things which are contained within.

PHAROSIS, FELLAS AND EXPLORES. By Amelia B. Edwards. New York: Harper & Brothers.

One needs not to be an Egyptologist to become intensely interested in this superb volume, with its numerous illustrations. Those who recall Miss Edwards' vivid portrayal of the riches to be found in subterranean Egypt, will enjoy most heartily the re-telling, with amplification, of the same story. When one considers that there are more ancient Egyptians under the soil of Egypt than there are living men and women above it, it will be seen that Miss Edwards does not lack for richness of material for her charming narrative. She tells, too, just what the average reader desires to know—the story of the various explorers, what a vast array of interesting archaeological material is being brought to light, and how the reader is enabled to follow the story of the discovery of the treasures of the past. The fascination of a novel, the dignity of a history, and the revelation of a mine of ancient lore, combine to render this volume one of the most valuable of recent additions to the stock of human knowledge.

FRIENDSHIP, THE MASTER-PASSION. By H. Clay Irembail. Philadelphia: John D. Wattles. Price, \$3.

In this handsome quarto of 400 pages, bound in scarlet cloth and enclosed in a box of similar color, the reader will find a work of peculiar interest. The subject which has absorbed the author's thought and attention for many years is here treated with unusual fullness, and with great variety and freedom of illustration. Dr. Trumbull has long been known as a thoughtful and inspiring writer, and in connection with the *Steady Stream Times*, has reached a vast circle of readers. The present volume represents a large amount of research, and treats its subject under two divisions: 1. "The Nature and Scope of Friendship," 2. "Friendship in History." Under the latter heading one is surprised to find what a potent influence friendship has been in changing and directing the current of human history. The author has allowed himself a great range in search of facts to support theories fairly reasonable, and the result is a unique contribution to the list of dissertations on this fruitful subject.

THE GOOD THINGS OF LIFE. New York: F. A. Stokes & Co. Price, \$2.

"To shoot folly as it flies," seems to be the aim of the author, or authors, of this unique volume. The drawings are so faithfully and so admirably done, that one cannot help lingering over them and catching the spirit of fun that pervades them. There is less of coarseness and of irreverent suggestion than is usually found in publications of this character, and much of genuine humor to excite the risibilities. To the harmless ridicule of national or individual follies is united an implied defense of the good American way of doing things.

WHERE MEADOWS MEET THE SEA. By Harrison S. Morris. Philadelphia: J. B. Lippincott Co. Price, \$3.50.

Of the various books of the sea we do not recall one which has so beautifully and aptly treated this subject, as boundless in its interpretation as it is in reality. The book consists entirely of poetical selections, with twelve full-page photographs given in the highest style of the art. The editor has drawn from a wide range of authors, and has evidently not only a keen sympathy with his subject and has done his work con-

scienter, but he has shown a catholic taste, and every poem given has a special value of its own. It is refreshing to acknowledge such a special fitness in the editor for the work which he has felt called to do. One can sit and read and re-read these admirable poems, while they seem to have been chosen for their virile strength and appropriateness rather than for any special prettiness. The book has enduring qualities, and its euphonious title is but a forerunner of the treasures within. It is a fitting holiday gift for any friend who has longed memories of the sea.

ANNEKA: A Sketch. By Alice Weber. New York: E. P. Dutton & Co.

This little volume is a gem artistically, with its white back with gilt arabesques, and its cover with lovely floral design of pink and gilt. Its typography is quite perfect in its way, while its pictures by the new half-tone process add materially to the interest and value of the work. The story is a brief but interesting psychological study, wherein a young girl is brought up under the guidance of a stoical uncle who ignores all childish demands, is out of sympathy with any demonstration of love or of suffering, and while tenderly solicitous that she should be gratified in every wish, fails utterly to meet the yearnings of a nature to which there is an absolute necessity for higher things than those which only minister to creature comforts. Nature finally bursts its unnatural bonds, and there is a happy union with one for whom respect has finally yielded to a worthy love. This is a singular absence of the recognition of the necessity of a Higher Power to direct and influence her life.

THE CENTURY CO. By Mary Mapes Dodge. The Century Co. New York. Price, \$1.

These books, with their wealth of illustrations, their fun, their nice readable type, and their pretty covers, demonstrate at a glance what fortunate babies those are who are born in these closing years of the nineteenth century and have their mental pabulum supplied by the Century Co. The stories are so thoroughly natural, and so attractively told, that an adult can comfortably spend an hour over them with or without the little ones as companions. There is a lot of rollicking fun in them, and not a little of information withal. They are indeed models of what children's books should be—plenty of nonsense, without the vicious silliness which pervades many children's books. Parents may well take as their motto, with such volumes as these at hand, "Fewer books, out better ones," for their children.

A MODERN ALADDIN. By Howard Fyle. New York: Harper & Brothers.

This volume is entitled an "Extravaganza in Four Acts." If one can succeed in losing himself in the story, with its more than a score of illustrations, he will find himself borne along on the current which reflects the life of the days of Louis XIV. It is a story, too, in which imagination seems to run riot with all sorts of possible and impossible things. The reader will be likely to rush on to the end and in a dazed sort of way stop short to catch his breath and to get his bearings. It is a weird story at best, with many word-pictures and much ingenuity shown in the telling. Whether one's time could not be more profitably spent than in the reading of it, will be both stoutly affirmed and denied, according to the bent of the reader.

WITH WIND AND TIDE HOMEWARD BOUND. Boston: DeWolfe, Fiske & Co. Price, \$2.50.

THE SEA has contributed largely to the holiday literature of the season. The two volumes at hand are folios, with quaint letter-press and filled to the brim with taking illustrations of sea life. Rope, sail and anchor, and all the interesting paraphernalia of sea life, accompanied with a great variety of marine views, go to make up these books. As life itself has so often found its emblematic counterpart in the language and experience of the sea, it is natural that that restless element should find its way in literature. The publishers have succeeded in making attractive books at a low price.

THE WATER BABIES. By Charles Kingsley. New York: F. A. Stokes & Co. Price, \$1.50.

This book has been too long a classic in English literature to attempt an analysis of its contents. Its limpid English, its attractive style, and its pleasing lessons have served to bring it into school literature as a book which ought to be known by the rising generation. The publishers have robed it in a charming dress, have printed it on fine paper, and illustrated it profusely and exquisitely.

SHARP EYES. By Wm. Hamilton Gibson. 8vo. Cloth. Price, \$5. New York: Harper & Brothers.

Sharp eyes, indeed, must they be that can detect so many evidences of a beautiful life as each spring makes its advent. The name of Mr. Gibson is a synonym for all that is dainty and exquisite in art. Nor does his reputation as an artist detract from his charming and lucid style as a writer. This book is one of those rare combinations in which an affluence of artistic creation vies with an abundant and interesting fact supply. The illustrations like all of Mr. Gibson's works which the publishers have brought out so sumptuously in the past, the present volume is a delight to eye and touch. It has the additional advantage of being more easily handled. If one wishes to lose himself in a dreamy contemplation of the beauties of nature, or to transport himself in imagination from his snug fireside to the woods and fields in the fresh beauty of an awakening spring, we know of no volume by which the effort could be more easily accomplished.

A TREASURY OF FAVORITE POEMS. Compiled by Joseph M. Gleason. New York: F. A. Stokes & Co. Price, \$1.50.

This is another of those pleasing and restful anthologies which appear from time to time, but which depend largely for their usefulness on the taste and skill of the editor. In the present case neither is lacking, and both are supplemented by the artistic treatment given to the illustrations, which are abundant, dainty, and appropriate. It has the advantage, also, of including some of the very recent and exquisite lyrics of modern authors, and by those less known, which are lacking in other similar collections. The binding of the book is in keeping with the very choice character of its contents, being elegant, beautiful and appropriate. The book ought to be a prime favorite, not alone on the library table, but in the hands of the rapidly increasing constituency who know and appreciate the heart-sonnets of the sweetest singers in our mother tongue.

SUNDAY—FOR 1892. E. and J. B. Young & Co. New York. Price, \$1.25.

This volume is not one of the many annuals made up of old wood cuts and retold stories, but the present collection of stories and illustrations is bright and fresh. There are 250 illustrations, and the variety is infinite. The book affords an abundance of entertainment

and information for the young. The editor's idea for Sunday reading is rather an elastic one, and takes a wider range than most American authors would suggest for that purpose. The book, however, is pure in tone and contains a vast mine of interesting material. In a family of children it would be found to offer amusement and instruction to those ranging in age from six to almost sixteen. Quaint little facts in natural history are presented which it would not be amiss in older ones to know. One could easily imagine children as spending many hours of fascinating delight with this generous collection of good things. The engravings are all sprightly, and some of them are beautifully drawn. It is a thoroughly safe, and it is a deeply interesting, volume for children.

CROSS ROADS; OR, ISABEL ALISON'S HISTORY. By Mary Hallway. (Philadelphia: The American Sunday-school Union.) A story written especially for King's Daughters, but which cannot fail to be of interest to young people who are in the midst of trials and tribulations. For them Isabel Alison will prove a valuable friend. —THE ATRES OF STUBBLEHEAD. By Annie S. Swan. (Cincinnati: Cranston & Stone. Price, 90 cents.) All of Mrs. Smith's stories are cheerful and optimistic, and this latest is no exception. It is strong, also, in its moral purpose and aim.

—THE SOUTH WARD. By Katharine Doors Sharp. (Cincinnati: Cranston & Stone.) A tale of the moral of which is that sympathy for others in their faults is the true way to act, both in justice to ourselves and to the salvation and uplifting of others. It is, therefore, a story adapted to the Sunday-school library. —THE SILVER CROSS AND MISS MARIGOLD'S TITLES. By Alice Eddy Curtis. (Congregational Sunday-school and Publishing Society: Boston. Price, \$1.50.) These two excellent and helpful stories are of the King's Daughters, though only one bears the honored title. King's Sons and King's Daughters will wish to read these touching stories, which are tastefully published as a memorial to the author. —UNA AND LEO. By Julia Goodfellow. (New York: Hunt & Eaton. Price, \$1.) This story tells of the chances and changes which came to George Leo Spencer and his sister Una. It is a very well told, with sufficient incident to interest the young readers for whom the story is written. It is adapted to the Sunday-school. —LITERARY LANDMARKS OF EDINBURGH. By Laurence Hutton. (New York: Harper & Bros.) This is a volume similar to "Literary Landmarks of London," by the same author. It is written in a most interesting style, and gives a pleasant sketch of the places and authors of the famous Scotch city. The volume is small, but Mr. Hutton has crowded a great deal of valuable and curious information into it. —NATIVE LIFE IN INDIA. By Rev. Henry Rich, Madras. (Pacific Press Publishing Co.: Oakland, Cal.) The author, who has spent many years in India, is qualified to speak, as we say, "by the card," upon the subject in hand. He deals with the religion, worship, education, manners and customs of this most interesting people. —STUDIES IN AMERICAN HISTORY. By Mary Sheldon Barnes, A. B., and Earl Barnes, M. S. (Boston: D. C. Heath & Co. Price, \$1.25.) This capital historical volume for the use of younger pupils contains 448 pages, with fine illustrations, maps, extracts from original sources, etc. It is written in a very interesting style, and the method of bringing the subject before the pupil is one of the most admirable we have seen in a historical textbook for younger pupils. It will make the study of history a pleasure. —IN ONE GIRL'S EXPERIENCE. By Mary Hubbard Howell. (Philadelphia: The American Sunday-school Union.) A story whose religious spirit is evident, and which cannot fail to be an incentive to Christian living and example, more especially to girls, and then, too, to King's Daughters. Honor Montgomery is a beautiful character, worthy of emulation. —NELLIE'S HAN BOOKS. By Kate W. Hamilton. (Congregational Sunday-school and Publishing Society: Boston. Six vols. Price, \$2.25.) Six cute little volumes for the small folks, each one containing a wholesome, interesting story for such grateful readers and such just critics as little children always are. Put these volumes down in your Christmas note-book.

MAGAZINES AND PERIODICALS.

The October issue of the *Sun* and *Shade* opens with a superb photograph of a portrait of James Russell Lowell from a negative by G. G. Calkins. "Ohio," from a negative by Charles Leroy, and "Yes or No," from a painting by John Everett Millais, R. A., are two of the most attractive plates of this number. There are besides: "The Defence of Champlain," from Dettelle's painting; Miss Minna K. Gale as Frances; "Sympathy," from a painting by Fred J. Waugh; Soldier's Monument, Gettysburg; and the amateur page—"Early Morning" and "Coming Abroad," from negatives by Thomas A. Hine. New York Photograph Co., 137 W. 23d St., New York.

Among the writers for the current *Nineteenth Century* are Mr. Gladstone, Prof. Goldwin Smith, Mr. E. Lynn Linton, and Hon. Emily Lawless. Mr. Gladstone writes of "Ancient Beliefs in a Future State." Prof. Goldwin Smith writes of "The Mystery of Holbein's 'Ambassadors'." A solution," by W. Fred Dickes. A page is given to a production of H. V. Titcomb's "Primitive Methodists"—a painting which received a third medal in last year's *Salon*. In a paper on "The Collection of Mr. Alexander Henderson," the writer, Mr. Walter Shaw-Sparrow, pays the most attention to Burnes Jones' "Six Days of the Creation," which are reproduced. Other valuable articles are: "Where to Draw the Line: A Word to Students," "Political Cartoons," "Richard Redgrave, C. B., B. A., Deceased," "Recent Honiton Lace," "Our Illustrated Note-Book," with "The Chronicle of Art" and "American Art Notes." Cassell Publishing Company: 104 and 106 Fourth Ave., New York.

In the December issue of *Cassell's Family Magazine*, "That Little Woman" comes to a happy end; and the closing chapters of "A Quaker Girl" are given. Two complete stories and an interesting list of miscellaneous papers are provided, including "Chit-chat on Dress" and "The Gatherer." The frontispiece is "A Game of Chess." Cassell Publishing Company: New York.

No other preparation combines the positive economy, the peculiar merit and the medicinal power of Hooper's Sarsaparilla.

FITS.—All fits stopped free by Dr. Kline's Great Kidney and Bladder Cure. Dr. Kline, 931 Arch St., Phila., Pa.

Obituaries.

Smith, Mrs. Mary Hopkins Smith died in Gorham, Me., Oct. 15, 1891, aged 90 years. She was for many years a member of the household of Rev. Gershom F. Cox, sharing its joys and cares in health and sickness; and because of the remarkably close affection that existed between her and her husband (the writer), the little girl was given to her almost exclusive charge until her own marriage, so that as a foster-mother I would gladly honor her, declaring the simple record of her life that was in Christ, full of faith and good works to the end.

She was early converted and became a church member, and never during her long life did she cease to exemplify meekness and patience and a deep, abiding faith that filled her years with usefulness and made her a valuable part of the visible church. Her life was set in lowly places, but she was the love-lives of her spirit, such the measure of her good works in the church, that by at least one of her pastors she was always called "Mother," with the affectionate interest that her life-ministry elicited. Whatever trials fell upon her—and some peculiarly trying situations came to her experience—they seemed always to strengthen and enrich her character; and always, with her own heart stayed upon God, during the storm of trouble, she had counsel of good cheer for those about her. She was always ready to visit the sick, the fatherless and widows in their affliction, and most truly did she keep herself unspotted from the world.

She nursed her husband through a distressing malady, hoping only that her life might be spared to fill up the measure of care for him, as there was none left to do for him. This last duty, this prayer was granted her, as he died within the year. Her own declining days were soled by the faithful care of those who, she clearly saw, were sent to be members of her household in direct answer to prayer. In this, her eighty-first year, she kept up much of the activity of her life, within a short time having knitted, rug that took the premium at a recent fair; and although suffering from heart difficulty, causing frequent and alarming distress, yet within a week of her death she wrote a letter from her, with no lamentation for falling strength, but full of hope and a wonderful cheer from one standing, consciously, so near her grave.

She was greatly interested in the church work to the last, carrying the burden of its light debt upon her heart as if it were a personal obligation. She enjoyed her Zion's Herald under its present editor, calling the writer's attention to the new leader as late as within a few months. She was like one of the foundation-stones of the church, often unobeyed and unconsidered of the world without, but whose security and strength help to make that upon which the integrity of the edifice depends. She has wrought well her life-work, faithful in every place, shedding forth the continual warmth and "saving health" of Christ's love to those about her, comforting others as she herself was comforted of God. The writer can never cease to love and cherish her memory, for she has proved to the oft-remembered that she was, and she unfolded the sweetness of the love of God to a young and trembling heart. She is one of that precious company of saints, whom we delight to honor, rejoicing that, at length, she has found gracious entrance into the kingdom prepared for those who have labored through the blood of Christ, and the unfading work of their testimony. EMILY MELVILLE COX-SILVER, Washington, D. C.

Gunnison.—Robert Gunnison was born at Hitters, Me., on 31, 1807, and died at Newburyport, June 1, 1891.

He experienced religion in 1829, and was baptized in the old Chestnut Street Church, Portland. He came to Newburyport in 1835, and united with the Liberty (now Washington Street) Church in 1837. At his death he was the oldest member of the church. He was a true, earnest, and class-leader, he was faithful in every relationship. He was a constant reader of Zion's Herald from early manhood.

Brother Gunnison suffered from the infirmities of age, which for a number of years deprived him of the privilege of the house of God; but though almost blind, he never lost his interest in the work of the church. He outlived most of his family, a devoted wife alone surviving him.

Hardy.—Hannah S., wife of M. V. B. Hardy, died at her home in New Vineyard, Me., July 25, 1891, aged 82 years.

She was the daughter of Silas and Elmira Maxwell Spaulding, and the eldest daughter of a family of ten. She was converted in 1818 under the labors of Rev. James W. Hathaway, while residing in the family of Hon. William Traflet at New Vineyard, and was baptized and received into the Methodist Episcopal Church by Rev. Nathaniel Ellis. She loved the church of her choice, and continued a faithful and consistent member until her decease.

In 1859 she was united in marriage with M. V. B. Hardy, by Rev. C. F. Allen. Five children were born to them, of whom four are now living.

She was a woman of noble traits of mind and marked strength of character. She was always ready to respond to calls to aid and care for the sick and suffering, and gladly sacrificed her own comfort that she might console and relieve others. Many who looked into her silent face at the funeral, had occasion to remember her large-hearted kindness to them in the hour of their need.

Her sickness was brief, and her sudden death was a great shock to her family and friends. She indeed rests from her labors, and her works do follow her. W. F. BERRY.

Norcross.—Mrs. Cynthia T., widow of Rufus Norcross, died at Farmington, Me., August 31, 1891, aged 70 years.

Mrs. Norcross was born in Fayette, Me., her father, John Tuck, being one of the earliest settlers of the town. She was married to Rufus Norcross, M. D., and resided in New Sharon; the two children and the husband were caught away by death in the brief space of two years. In 1861 she married Rufus Norcross, of Farmington, who died in 1882. Their son and daughter are still living.

Sister Norcross became a Christian in her youth, and continued in the Christian life until her death. She loved the church, its services and work. In the Sunday-school she took a deep and abiding interest, and was a constant attendant as teacher and scholar through her long life. She fully believed that she "created in Christ Jesus unto good works," and delightedly walked in them. Her final sickness was brief and her death sudden and unexpected. W. F. BERRY.

Moody.—Brother James L. Moody died in Seabrook, Me., June 29, 1891. His youth was passed in Belfast, Me., where he was converted when he was twenty-four years of age, and where he was a member of the Baptist Church. His later residences were in Appleton and West Camden, in which places he was a successful business man. In 1870 he returned to Belfast and renewed the grocery trade with his former business partner, Brother Wm. B. Conant. He was then that the writer knew him most intimately and favorably. Early in our pastorate he was received into full fellowship in the church and became a devoted worker for Christ. He served as chorister, steward and assistant class-leader for many years. He gave generous support to all the interests of Zion. His last earthly abode was at Seabrook, where he enjoyed a beautiful home, and from which he received a final transfer to the skies.

Brother Moody was a true and devoted man, well remembered by the former company, which occurred at West Camden in 1890. He was a true and devoted man, well remembered by the former company, which occurred at West Camden in 1890. He was a true and devoted man, well remembered by the former company, which occurred at West Camden in 1890.

Clinton, Me.

No other preparation combines the positive economy, the peculiar merit and the medicinal power of Hooper's Sarsaparilla.

Our Compound Oxygen Idea

Is that the air which keeps us alive, will, when enriched with more oxygen and magnetized, make us more alive—renew health and strength. That our Compound Oxygen (not its worthless imitations) will do this, we can convince any well person who is able to believe other people, or any sick person who is able to believe his own feelings. Do you need better health? Write for our Treatise, and proof. Sent free by DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa.

FLORENCE Silk Mittens. The engraving shows a late style of these goods. They are made of Genuine Knitting Silk. Whatever the design, all real Florence Silk Mittens are sold one pair in a box, bearing the brand "Florence" on one end. The pattern shown here is lined in back and wrist throughout with silk. They are perfect fitting, and in cold climates are far more durable, and quite as elegant as the best of gloves. Sold by all enterprising dealers, who can be supplied by the NONOTUCK Silk Co., 15 Summer St., BOSTON, MASS.

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WHO MADE THE STANDARD? INSTRUCTION BY MAIL. In any branch of learning, it sets by our School. CONFERENCE STUDIES TAGGITT. Catalogues, 25 Bromfield St., Boston, Send Stamp.

THE BOSTON CORRESPONDENCE SCHOOL.

SPECIAL, Cheap-conducted Tour, Egypt and Palestine, \$110, including passage, 75 days. Leave March 3, 1892. Address Rev. C. A. BRADFORD, Organizer, 40 Richardson Block, Lancaster, Pa., under contract with HENRY GAZE & SON, Tourist Agents.

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She was the daughter of Silas and Elmira Maxwell Spaulding, and the eldest daughter of a family of ten. She was converted in 1818 under the labors of Rev. James W. Hathaway, while residing in the family of Hon. William Traflet at New Vineyard, and was baptized and received into the Methodist Episcopal Church by Rev. Nathaniel Ellis. She loved the church of her choice, and continued a faithful and consistent member until her decease.

In 1859 she was united in marriage with M. V. B. Hardy, by Rev. C. F. Allen. Five children were born to them, of whom four are now living.

She was a woman of noble traits of mind and marked strength of character. She was always ready to respond to calls to aid and care for the sick and suffering, and gladly sacrificed her own comfort that she might console and relieve others. Many who looked into her silent face at the funeral, had occasion to remember her large-hearted kindness to them in the hour of their need.

Her sickness was brief, and her sudden death was a great shock to her family and friends. She indeed rests from her labors, and her works do follow her. W. F. BERRY.

Norcross.—Mrs. Cynthia T., widow of Rufus Norcross, died at Farmington, Me., August 31, 1891, aged 70 years.

Mrs. Norcross was born in Fayette, Me., her father, John Tuck, being one of the earliest settlers of the town. She was married to Rufus Norcross, M. D., and resided in New Sharon; the two children and the husband were caught away by death in the brief space of two years. In 1861 she married Rufus Norcross, of Farmington, who died in 1882. Their son and daughter are still living.

Sister Norcross became a Christian in her youth, and continued in the Christian life until her death. She loved the church, its services and work. In the Sunday-school she took a deep and abiding interest, and was a constant attendant as teacher and scholar through her long life. She fully believed that she "created in Christ Jesus unto good works," and delightedly walked in them. Her final sickness was brief and her death sudden and unexpected. W. F. BERRY.

Moody.—Brother James L. Moody died in Seabrook, Me., June 29, 1891. His youth was passed in Belfast, Me., where he was converted when he was twenty-four years of age, and where he was a member of the Baptist Church. His later residences were in Appleton and West Camden, in which places he was a successful business man. In 1870 he returned to Belfast and renewed the grocery trade with his former business partner, Brother Wm. B. Conant. He was then that the writer knew him most intimately and favorably. Early in our pastorate he was received into full fellowship in the church and became a devoted worker for Christ. He served as chorister, steward and assistant class-leader for many years. He gave generous support to all the interests of Zion. His last earthly abode was at Seabrook, where he enjoyed a beautiful home, and from which he received a final transfer to the skies.

Brother Moody was a true and devoted man, well remembered by the former company, which occurred at West Camden in 1890. He was a true and devoted man, well remembered by the former company, which occurred at West Camden in 1890.

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Zion's Herald.

WEDNESDAY, DECEMBER 2, 1891.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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THE JOYFULNESS OF CHRISTIANITY.

If one were to examine into and analyze all the kinds of joy which appear in the lives of those about him, how large a part of life's sunshine he would find springing out of the presence of Christianity in the world! Indeed, every pure, unmixed and abiding pleasure, if you trace it back to its source, owes its brightness and genuineness chiefly to the good news which Christ brought into the earth. It has its roots in that "good-will to men" which the angels sang on the glad night of our Lord's nativity. It springs out of some of those great altruistic principles which Christ enunciated, and which form the groundwork of Christianity. All joy is originally a manifestation of love; and the world never truly knew what love was, until our Lord taught it in His Gospel and exemplified it in His life. The whole atmosphere of Christianity is bright and joyous. It touches even the darker, more tragic aspects of life with the sunshine of its peace and promise. Events in human experience which had hitherto been inexplicable, sombre and hopeless wholly, are vested with a new and ineffable meaning—a meaning which transforms them, which makes them, instead of the darkest, the potentially brightest, of all the factors of life. Such, for instance, are death and sorrow. Before Christianity came into the world, death and sorrow were the two great mysterious shadows which overclouded life and made it such a strange and dreadful thing to thoughtful men and women. Then these factors of human experience were tragic and sorrowful altogether. But behold what a transformation under the revealing power of Christianity! These same darkest, most tragic experiences were changed into the sources of greatest blessing to the human race. The one was to be the means of cultivating the most precious gift of God—character; and the other became the shining portal through which the sanctified soul entered into immortal blessedness.

The very vocabulary of Christianity overflows with the sunshine of its joyousness. Take the words which characterize the mission of Christ, and, as Matthew Arnold has shown in his "Literature and Dogma," they are "brimful of promise and of joy"—Gospel, kingdom of God, Saviour, love, grace, peace, living water, bread of life, etc. The conversation of true Christians is always tender, or triumphal, or sympathetic, or overflowing with the happiness of love. The unbelieving turn for consolation to the language of the Bible, and to the gracious and helpful utterances of those who have written under the inspiration of the Holy Spirit. Christianity is a fountain of consolation to all troubled, baffled, sorrowing souls, whether they have confessed themselves Christ's followers or not. Who can deny that the world at large is a happier world for the presence of Christ's Spirit and Christ's Gospel in it? Every good and pure temporal joy is heightened by the love of God in man, and the soul looks also out and beyond into the unspeakable delights to which God's promises in Christ are the open doors.

PROGRESS IN PRESBYTERIAN REVISION.

The warning of the Apostle against the spoiling influence of philosophy would seem to have been, in the early church, an altogether unnecessary precaution. The words of the Master were then fresh in the minds of the disciples, and those words, so quick and powerful, would naturally exert a controlling influence in any future doctrinal formulations. If men should proceed to make systems out of those casual deliverances, the systems would be permeated by the spirit and principles of the Gospel itself, rather than of any of the prevailing speculations of the time. The speculations, as a product of human thought, often stood opposed to the trend and temper of divine revelation. The mind of Christ, as expressed in the New Testament, must prevail over the mind of man.

But our presumptions in this matter have been contradicted through the

whole course of Christian history. The spoiling influence of human philosophies began early to be felt in the church and has continued down to our time. Some of the early heresies were little else than a substitution of heathen speculation for the truth of Christ. Theologians listened to every other voice than that of Christ, and were apparently endeavoring to see with how little of the truth of our Lord they could build their systems. In this they often succeeded marvelously well. If one had not been informed to the contrary, he would have supposed himself reading some of the hardest and toughest of the heathen speculators or religionists. The greatest Christian systematizers often went the furthest in this direction, because more able to render plausible reasons for the alien speculations. Their attempts at harmony often deceived the very elect, who accepted black for white and white for black. Augustine was the great sinner in this matter. The greatest of the theologians and speculators, he exerted his commanding powers to engraft upon the Gospel the fatalism of the philosophers, thus giving us the gospel of Ahirman rather than that of Christ, the pessimism of the materialist rather than the optimism of the apostles. The fatalism of Augustine ran down through the Middle Ages. The mind was turned from the Word of God to the speculations of men. Aristotle, as a guide to speculation and an authority, replaced the Divine Man. The poison had spread through the thought and life of the period.

The Reformation, which broke the power of tradition and restored the Bible to the people, failed to reverse this speculative tendency. Men, with the Bible in their hands, proceeded to build systems of theology out of their inner consciousness and intellectual speculations as though they had never seen a Bible or heard of the grace of Jesus Christ which bringeth salvation. The high-priest of this dispensation of speculative theology was John Calvin, a man of iron, who reinstated with all the logic of the ages the fatalism of Augustine. To the Reformed churches Calvin was the new law-giver, whose utterances as telephoned by the Scottish divines and Edwards have been more influential over the lives of thinkers than those of the New Testament writers themselves. The Congregational churches have indeed severed from the severities of the Geneva logic; but the body of Presbyterianism has remained true to the blue-pill theology with its horrible decrees. In wide sections it has taken pleasure in preaching damnation instead of salvation. The dark side has been the favorite view of human nature—the total depravity, with secondary reference to the preventing and redeeming grace of Jesus Christ. The dire decrees were the only doctrine of grace known to such teachers.

We rejoice in the crisis that has come in the fatalistic theology even in the conservative Presbyterian Church. The better elements are stirred to life. Good men begin to feel how little Gospel there really was in some of their creed statements and doctrinal preaching. The God of the creed was too often diabolical; the Gospel a dispensation of wrath. The love of God, so conspicuous in the divine Book, found small place in Calvinistic statements and teachings. Human speculation replaced the words of Christ Himself; the Westminster Confession became the interpreter and gage of the Bible. The revision of the hour means the turning back from this extreme. The pulpit has, to a large extent, come to exhibit the brighter side of the Gospel. The harder problem is to effect a similar change in the creed of the church. That something in that direction will be done seems now to be assured; the question remains as to what that something shall be—whether a radical cure for the ail or a salving of the wound.

The sensible thing to do, in the case, would be to make a re-cast of the creed, giving a modern in place of an outworn statement of current faith, and relegating "to its historic place of respect in the archives of the church" the really obsolete Westminster Confession. In the Chicago presbytery this sentiment was raised by Dr. Stryker, who thought the attempt to unite a concrete creed and an abstract philosophy quite impossible. The moderate revision seemed to him insufficient. The result desired was a briefer, a less metaphysical, a fully evangelical, and an entirely Biblical expression of the actual faith of the church. The words of Jesus Christ and the facts of Christian consciousness ought to take precedence of the speculations of the human intellect and the canons of the philosophers.

Reasonable as this course may be, the majority will likely favor the less radical plan of patching the old garment instead of replacing it with a new one. Conservative bodies hesitate to make fundamental and thorough changes; they usually reach the grand objective by several half hitches rather than by one long move. That there is any movement at all in this old historic church is one of the notable signs of the times. The report made, the other day, to the New York presbytery by Dr. Henry Van Dyke, favors the revision proposed by the General Assembly, but recommends much more. There should be: 1. The frank, explicit, and unhesitating declaration of the living faith of the church in God's loving and true offer of salvation to all men, through Christ, by His Word and Spirit; 2. The clearing of the confession of faith from the possibility of a fatalistic interpretation. The committee would recast the section on "Sovereign Election" so as "to express the truth that God's chosen people in Christ are a great multitude which no man can number; and to omit all reference to 'sovereign pre-ordination to eternal death,

or any doctrine of non-election," in any part of the Confession. The lesser changes recommended are all in the same direction, designed to sweep out the damnatory clauses.

The design is certainly a very benevolent one, but extremely difficult to realize. The damnatory clauses are necessary implications of the positive statements of the Confession. Reprobation is the counterpart of unconditional election. To select a few whose salvation is secured by effectual calling, is to leave the many for whom no provision is made. If the objectionable phrases are omitted from the printed statement, they are implied in the system and can be separated only by destroying the whole fabric. To all the churches which adopted it, Calvinism has been as the shirt of Nessus, extremely uncomfortable to be worn, and hard to get rid of. To tear off a piece leaves the garment incomplete, and the sewing on of a bit of new cloth is liable to make the rent worse. The better way would be to substitute a new garment of better material and easier fit. But in spite of our advice, those excellent brethren will probably content themselves with a few patches of improved material.

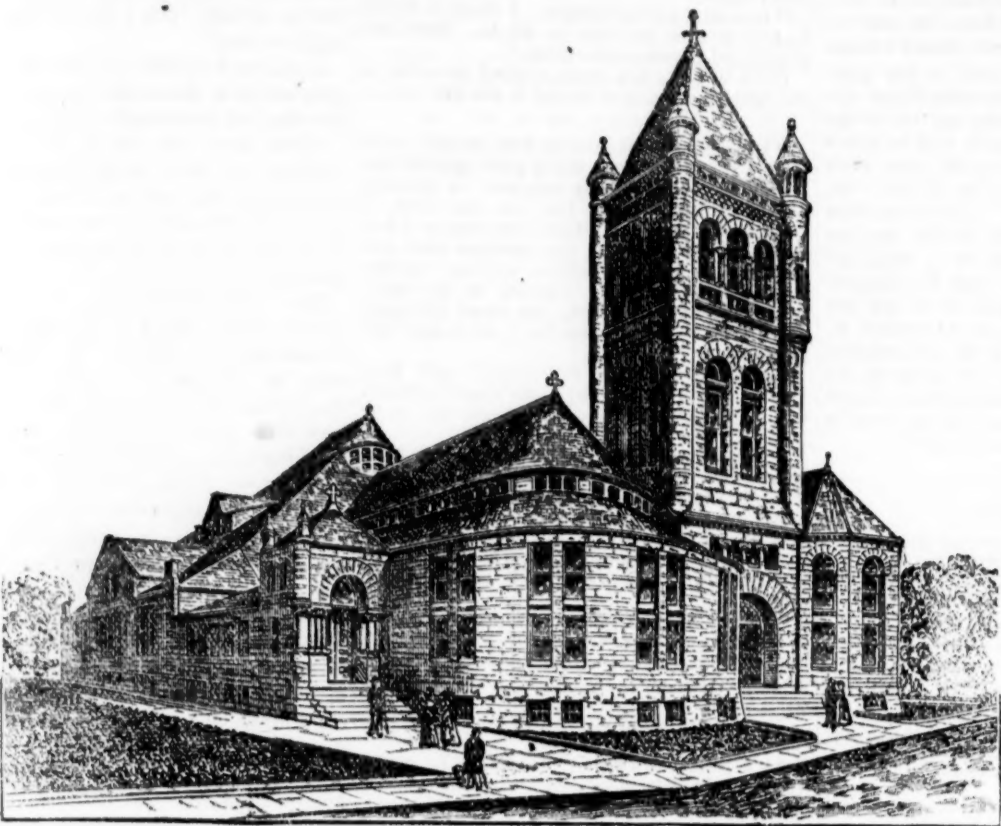
Beware of Western Booms.

To not a few of our Eastern people the Western boom has proved a boomerang. The hope of fabulous gains has come back in the shape of partial or total loss. Many a minister would be glad to get out half he has put in. He may wait years and close up the account with zero. The West is a great slough, growing wider and deeper each year, and in which our Eastern people have sunk enough to make a million families comfortable. And still the process goes on. Poor laborers, pensioners, widows, and especially ministers, hasten to sink their small gains in this bottomless pit. The losses of those who have preceded them do not hinder another regiment from marching to the mouth of the pit and casting in their last hard-earned dollar. This is one of the infatuations experience seems to have no tendency to cure. The process has been going on for a century, and the craze was never greater than in the last few years.

The bad harvests of a year or two ago brought a crash. Many men on the boom went to pieces, and the little fortunes of Eastern money-lenders collapsed. All this would be cheap tuition provided only our man of small means would learn that he should never loan in the West. The slough is too deep, and only the man with seven-league boots can safely venture down the bank. The allurements are great, but the perils are unspeakable. If the poor man will put his earnings in the savings bank or first-class mortgages on real estate at home, he will have twice as much in twenty-five years as he will get from Western ten per cents. The man who never pays interest or principal, can afford to promise ten per cent. and grow rich on it; but the Eastern man who makes good both interest and principal can ill afford to pay five or six. But his five is better than the other man's ten.

The return of a good harvest has started the boom again. Circulars are abroad, and agents are prepared to open to the people of small means rare opportunities, in which they are assured of preferred stock or a chance to improve their fortunes at once. You must decide quickly. The chance will soon be gone. Beware of all such baits! If the chance were half as good as they claim, there are millions of money that could be used to improve it. The fact that sharp business men of means do not touch it, should convince you that there is nothing in it for a honest man. It is a trick of the trade. The business which has to be boomed by circulars and agents trading about the country is suspicious on the face of it. Sound business men never invest in it. Burn your circulars advertising Western investments, and bow out politely, but as soon as possible, your agent. He is serving himself rather than you.

The Western boom is a snare and a trap in which the man of small means, who ventures to touch the bait, is sure to be taken. There are a hundred reasons why you should keep clear of it. Where so many have been bitten, you will not be likely to escape. In making loans West you will be dependent upon agents of whose integrity and business qualifications you know but little. You have their circulars, abounding in assurances of business qualifications and conservative business habits, with the appended recommendations of several unknown bankers, traders and broken-winded ministers. It all looks very well on paper; but you really know little of your man or his methods. The least scrupulous of this class of men will not hesitate to assure you that their investments are absolutely safe. In a business of ten years they have not lost a dollar or delayed a payment, when in fact the first interest you get on your loan is paid out of the agent's own pocket. Perhaps the least reliable of these loan agents are secularized ministers, often bankers and conservative business habits, with the appended recommendations of several unknown bankers, traders and broken-winded ministers. It all looks very well on paper; but you really know little of your man or his methods. The least scrupulous of this class of men will not hesitate to assure you that their investments are absolutely safe. In a business of ten years they have not lost a dollar or delayed a payment, when in fact the first interest you get on your loan is paid out of the agent's own pocket. Perhaps the least reliable of these loan agents are secularized ministers, often bankers and conservative business habits, with the appended recommendations of several unknown bankers, traders and broken-winded ministers. It all looks very well on paper; but you really know little of your man or his methods. 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Trinity Church, New Britain, Conn.

We are very happy to present to our readers Trinity Church of New Britain. Mention of the dedicatory services has already been made in our columns. This is a model structure, and should be examined by all societies that contemplate building anything that is to cost anywhere near the amount expended in erecting this edifice. Dr. Fullman has not only rendered a great service to this society, but to Methodism at large, by presenting in object lesson what can be done by the wise and economical management of such an enterprise. As will be seen, the new church is in the early French Romanesque type. The material is granite, with a minimum of cut work. The tower is 108 feet high, 90 being granite. The ground plan of the building is 97x140 feet. Inside, the auditorium is 70x80 feet, and accommodates 750 people. The Sunday-school room to the rear may be opened into it, giving space for eleven or twelve hundred in all. The finishing is in oak; committee and pastor's rooms are on the first floor. The Sunday-school room has a second floor where are reception and Bible class-rooms and parlors. The basement is very roomy, and provides for kitchen, heating apparatus, etc. The building has been about two years in course of erection. The cost, including land, has been about \$70,000. Of this \$32,000 was raised by subscriptions, sale of the old church, etc.

Social Union.

The regular meeting of the Boston Social Union was held at Berkeley Hall on Monday, Nov. 23, President Jeffs in the chair. Divine blessing was invoked by Rev. E. M. Taylor, of Charlestown. The collection was followed by the singing of "My faith looks up to Thee," led by Bro. Newton. Prayer was offered by Rev. W. G. Ward, of Malden, followed by reading of minutes and election of officers and propositions for new members. Rev. C. H. Stackpole presented the case of the church at Bradford, Mass., stating that \$1,000 was needed for its completion.

The "Battle Hymn of the Republic" was then sung, after which the president introduced Mrs. Clara Hoffman, president of the Missouri W. C. T. U., who had taken the place of Mrs. Lathrop. Mrs. Hoffman launched at once into her subject, "Woman in Church Work and in Reform," which she presented with great force and eloquence. She cited the cases of notable women in Methodism. She recognized the growth of woman's work in the church, the main cause of which she attributed to the higher educational advantages given to woman in the last twenty-five years. She pleaded for the memory, not only of those veterans who went forth to battle for their country, but for those who kept the fire burning on the hearth-stone at home. She recalled the tremendous services of the women who organized sanitary fairs and made provision for the boys at the front. The direct outcome of woman's work during the war was the organization of women's missionary societies. She alluded to the slow recognition of woman's work even among the evangelical churches. This of itself has led woman to a closer study of the Bible, and to woman's position as revealed therein. The Revision, she claimed, elucidated many doubtful passages on that point. She was especially severe on the report of the Ecumenical Council on woman, which specially assigned her to home duties, inferentially assuming that she had neglected these in the past. This she characterized in her emphatic way as an "impertinence." Her address was humorous, forcible and novel in its presentation.

Bishop Mallieau was received with round upon round of applause. After a facetious allusion to meeting President Jeffs in Mexico, he gave a brief but vivid account of his three months' labors on the Pacific coast. He spoke with feeling about the two tides of immigration from the Occident and Orient which should meet on the Pacific coast, and how the Bishops recognized what a strong evangelistic force should meet them. The brief time he spoke was crowded full of interesting facts told with the characteristically glowing energy of the Bishop. It was an evening of great interest to the Union.

The Conferences.

NEW ENGLAND CONFERENCE.

Baker Memorial, Dorchester.—Rev. C. H. Talmage, pastor, Frances E. Willard, of the National Association of the W. C. T. U., gave an address at the morning service, Nov. 15. The large audience, overflowing into the spacious chapel, greeted her most enthusiastically and as heartily enjoyed the rare treat of hearing this "queen of women." Mrs. Fessenden, State president, also spoke on the 22d, with the pastor. The Sunday evening services during November, under the auspices of the League, have proven of great interest and profit. On the evening of Nov. 22 the altar was "pled high" with generous gifts for the poor. The revival interest in the church is delightfully manifested.

Jamaica Plain.—Mrs. Emily D. Martin, of the "New York," the newly appointed head of the "Purity" Department of the W. C. T. U., and Miss Theresa M. Campbell, of South Africa, delegate to the World's W. C. T. U. Convention, addressed large audiences at the Jamaica Plain Church on Sunday, Nov. 22.

North Boston District.

Waltham, Immanuel.—Revival services have been held in this church in charge of Joseph H. Smith, of Indiana. There has been a deep interest on the part of the church, and a large number have received the blessing of entire sanctification, including members of the official board, the Sunday-school superintendent, and prominent workers in the school. There have been conversions among the children, and a good work has been started in the school. Amanda Smith preached the closing sermon, Tuesday night, Nov. 24. Rev. W. A. Wood, pastor.

Waltham, First Church.

On Nov. 17, the birthday of the pastor, Rev. P. Herrick, the young people presented him with a magnificent banquet lamp.

Fitchburg.

Rev. George S. Butters, who has been slightly ill with a cold and tonsillitis, has fully recovered.

Lynn District.

Chelsea, Mt. Belknap Church.—Epworth Chapter 1665 had something new in the line of entertainment on Monday evening, Oct. 19. The occasion was made a reception to the older members of the church and congregation, a goodly number of them being present and partaking of a collation provided especially for them. Carriages were provided to convey them to the church and home again. The oldest seemed as jolly as the youngest, for once at least. The audience of over two hundred people, old and young, paid close attention to the declarations given in a contest for a Demorest silver medal, won by Miss Maud Murphy, a member of the League. Eight speakers participated, and three prizes could easily have been awarded, so close was the merit attained. The judges were the superintendent of schools and principals of high and grammar schools. The superintendent of the contests in the State expressed his delight at the success of the effort. A Wesley Birthday-book was circulated among the old folks for their autographs and ages; it was partially successful, but autographs were few, many declaring they "could not see" to write. The book with its record of birthdays is expected to be useful in the future, and will give opportunity for delightful surprises for the old folks. The League is much pleased with the outcome of the endeavor.

Everett.

Sunday, Nov. 15, the pastor, as well as a large congregation, of the First Church, were deeply interested, thoroughly charmed, and substantially moved upon, by the graphic portrayal, by Dr. J. Benson Hamilton, of the closing years of the veteran Methodist minister, who has spent his strength in the service of the church, but has accumulated nothing except the heavenly award. The appointment for this church is \$40, which was easily raised, as well as \$61 for the permanent fund. Dr. Charles Young, pastor.

Wakefield.

Instead of its usual harvest supper, the Wakefield church substituted a reception and banquet, Nov. 12. A large company was favored with the presence of Presiding Elder Mansfield and Bro. Davis and wife of Malden. After a little time spent in pleasant greetings came the banquet, followed by the toasts. Rev. W. H. Meredith, of Stoneham, sent a cordial letter, regretting the enforced absence of himself and Mrs. Meredith; and Bro. Upham also sent the regrets of himself and Mrs. Upham. Each of the societies of the Wakefield church was well represented. Rev. J. H. Thompson, pastor.

Marblehead.

Dr. Morse has most generously offered Rev. W. A. Thurston the free use of Lyceum Hall for a popular Sunday service from 5 to 6 p. m.; and he has also agreed to furnish a first-class pianist. The first meeting was held on Sunday, Nov. 22, with five hundred people present. The church evening service has become so crowded that it will hereafter be held in the body of the church instead of the vestry.

Springfield District.

Warren.—Five persons were received from probation last communion. Some religious interest seems to be awakening among the

people. The "Whatsoever Circle" of King's Daughters connected with this church surprised the congregation two weeks ago by the gift of three elegant pulpits, which were much needed. The "Strickland" Epworth League is steadily increasing in numbers and is very prosperous. Recently a reception, with literary exercises and refreshments, was given to the League in adjoining towns. Although the evening was stormy, fully two hundred were present. A delightful time was enjoyed. A flourishing Junior Epworth League is conducted by Mrs. Warren. Rev. S. B. Sweetser, pastor.

Conway.

Rev. W. S. Jagger is doing a faithful and appreciative work. The congregations are good. This is in many respects a model country charge.

South Worthington.

The work here has taken on fresh momentum. Sixteen persons have been converted. Special services have also been held in West Worthington. Bro. Ketchen is the pastor.

Charlestown.

Bro. Nicklin is full of work, and a good religious interest has been developed. Bro. Nicklin preaches at the mines in Rowe, and also has a school-house service in the outskirts of the town.

Westfield.

Seventeen have been received into the church this year. The church is being carefully districted, and the ladies' society has been organized for careful house-to-house visitation. The pastor has a Bible class which meets on Friday nights.

Northampton.

Rev. F. T. Pomeroy hopes to complete his church all collection journeyings by January. Prof. Pillsbury has assisted him in this work. Frank Morris, who has supplied the pulpit several Sundays, is court stenographer in Springfield. He was formerly in the active Methodist ministry, and was at one time pastor of Saratoga St. Church in East Boston.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

Taunton.—The First Church Epworthians gave a very pleasing reception to the various societies of the church Monday evening, Nov. 9. The vestry was prettily furnished and greeted all comers with a cheerful, home-like aspect. Mrs. Hamlin, Miss Parker, Miss Drew and Messrs. Staples, Tisdale, Wilson and Smith served as ushers. After the invited guests had been duly received, an entertainment was given consisting of singing by male quartet, piano duet and addresses by presidents of the different societies, Rev. Dr. E. C. East, D. D., speaking for the church. Gov. Barnard for the official board; S. W. Milles and M. A. Dary for the Sunday-school; Mr. Richardson for the League; Mrs. L. B. West for the Ladies' Circle; Mrs. Brownell for the Industrial; and Mrs. Cummings for the King's Daughters. Rev. Herman C. Scripps, Conference president of the Epworth League, was present and gave a very interesting address. After the entertainment a collation was served and a short time spent socially.

Bourne League had a red-letter evening,

Friday, Nov. 13. F. Raymond, esq., and Rev. J. L. Bartholomew, the president and first vice-president of the District League, were present and gave addresses. Twenty-seven members of the Bourne League were in attendance and remained to a collation and social reception given in the church parlor. All had an opportunity to form acquaintance with the new district officers present. Twenty-six subscriptions to the Epworth Herald have been secured by the Bourne League.

R. F. Raymond, esq., of New Bedford, began

his labors as district president of the Epworth League promptly. The convention at which he was elected was held in Grace Church, Taunton, Oct. 21. On the evening of Oct. 23 the Acushnet Leaguers secured his presence and an address which was greatly enjoyed. Rev. R. J. Kellogg was also present, and gave an address. The social hour that followed, with refreshments, gave opportunity for interchange of greetings and increasing acquaintance. Dec. 6 is to be observed in this church as League day, with a sermon in the afternoon to the local chapter by the pastor, Rev. E. B. Gurney, and a lecture in the evening by him on amusements.

Summerfield Church, Fall River, began

special revival services, Nov. 22. Rev. I. T. Johnson and wife assisting the pastor, Rev. D. Dyson. The opening was auspicious. Several presented themselves as seekers for pardon the first evening, and an earnest spirit pervaded the membership and rallies them in this special effort. The pastor has been suffering from overwork, but a little rest put him on his feet again to lead his host in the new campaign.

The special week of prayer recommended

by the Ecumenical Conference, was observed by St. Paul's Church, Fall River. Rev. J. Wesley Hill, of Utah, assisted Rev. J. M. Williams, the pastor. The attendance and interest were such as to encourage the continuance of the meetings. Several seekers came forward Sunday evening, Nov. 22.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Woodville.—The congregations here are large. Sweet fellowship, courtesy, charity, forbearance and helpfulness among believers are things always delightful for a pastor to behold. Bro. Howard finds these things here. They are good evidence of a true and growing spiritual life. The walls and ceiling of the church have been tinted and neatly decorated. The grounds have been graded and the walks concreted and surrounded with dressed granite coping. These improvements have added to the estimated cost of the removal of the church. A balance of \$200, only, remains to be raised, and the pastor has taken this in hand. It will be gleaming, but with his energy and such helpers as Brothers Benj. Dow, Ira Whitchee, and others here found, the work will be soon accomplished.

Plymouth.

Special vigor in Sunday-school and League work is here manifest. Dr. Merrill, the superintendent, evinces a wise enthusiasm in both departments of work. He has secured a club of twenty subscribers for the Epworth Herald. "I am so glad," was the repeated, broken expression of young Albert Berry drawing near to death with typhoid fever. He finally made it understood that the cause of his gladness was the fact that the last time he was in church he entered into covenant with God by baptism. His father and mother are now comforted by that fact in their great sorrow. He was one of a young group recently mentioned as gathered into the church by Bro. Miller.

Runney.

Much weakened by death and removal, this church is not discouraged. God lives and abides with His church. He is raising up some young men here to take the vacant places. More are wanted. Bro. Collier, himself a young man, is in favor with them and all the people. He is praying for the gift of power to come upon them.

West Thornton.

Five persons, for some time not far from the kingdom, have crossed the line and entered it under the labors of Pastor Bryant, assisted by a lady evangelist. New baptisms and within, newly decorated ceiling and newly papered walls, with a new pulpit all costing about \$150, show a new spirit of enterprise among the people. Seven have been baptized and 11 received into the church the present year.

Ellsworth.

Bro. Bryant is also pastor here, and is on the fourth year of service as such. He being one of the literally "stiff-necked" people on a recent Sabbath, the presiding elder secured another driver and covered the twenty-five miles necessary to minister to Ellsworth people. The pluck and faith of this people, evidenced in building, will help them in sustaining the church.

Moultonboro.

In the succession of Methodist pastors here, Bro. Geo. H. Stilphen is the thirtieth according to the record. About \$400 are being expended in improvements on the church property. This comes to pass by the strong arms and inspiring, cheerful, encouraging heart of the pastor, and the generosity of the people, including some residing elsewhere. The painted exterior, metal ceiling, and re-finished interior, will make it a pleasant church to behold and worship in.

Lawyer Geo. B. French, of Nashua, pays

for the new blinds and repairs on the belfry. His father, of honored memory here, gave the bell which calls the people to the house of prayer.

East Sandwich.

Bro. Stilphen is also pastor here, and has wrought a good work. A church was organized last year. It has now about twenty members. One was baptized and three received into the church, Nov. 12. Bro. I. C. Smith, well known in connection with Exeter Methodist in former times, resides here, and his zeal is unabated.

South Weymouth.

"Just throw back the veil, and I am there," said the dying Samuel Hadden. He was the young preacher who was ordained in this town on the famous rock 15 feet high and 20x30 feet on the top. His ministry here covered 46 years. The centennial of his ordination will be observed Sept. 12, 1892. He was a grand man and above his times in some things. Methodism found an early home in South Weymouth. The recent baptism of three and their reception into the church, as part of the fruit of six months' labor by the young pastor, Bro. Rhman, certify that the old Gospel has not lost its vitality in this town.

Sandwich Centre.

Methodism planted her standard here eighty-eight years ago. Bro. Vincent is honored in being the sixty-fifth in the "bright succession" of Methodist pastors who have rallied the people to that standard. The Sunday school is larger than when the population was far in excess of the present numbers. This is an encouraging fact, as a new generation must soon succeed the one now fast departing.

North Haverhill.

Brother Eber Eastman, devoted and aged, died in September. He was a remarkable penman. He wrote the Lord's Prayer on one-twentieth of a square inch of paper, and presented it to President Hayes. It could only be read under a powerful glass, but he wrote it without such aid. He also wrote by his Christian character on the tablet of many hearts the beautiful record of his life. Congregations, Sunday-school and social meetings indicate spiritual prosperity under the faithful pastor, Bro. Frye.

Warren.

Bro. Smith, many years a faithful class-leader, who cared for the sheep, has gone at the call of the Good Shepherd into the upper fold. Two weeks recently he visited to full membership—a part of the fruit of the revival of last year that rejoiced Bro. Mayo and his people. The roof of the church edifice has just been re-shingled. Bro. Jewett, a local elder residing here, is serving as a supply at Suffield and Benton.

Windsor.

Bro. H. C. Bailey and his brother, Solon, of Concord, have made arrangements to build two tiny cottages on lake shore lots at once. Within an hour of Concord, and with seven or eight trains each way daily, Wells affords opportunity for a convenient summer home for business men of the city and vicinity. The church here should be finished without longer delay, and must have help to do it. So say Dr. Jasper, the pastor, and others, including this correspondent.

East Haverhill.

Hindrances common to many of the communities of the State are here found. The results of the skilled hand, clear head, and warm heart of the minister appear in these several ways: the old, tumble-down horse sheds have been removed and new

(Continued on Page 8.)

Marriages.

(Marriage Notices over a month old not inserted.)

HAZLEWOOD—LASKEY.—In Cambridge, at the Trinity M. E. Church, parsonage Nov. 26, by Rev. C. H. Hamford, Wm. B. Hazlewood and Lillian Laskey, both of H.

CANDLIN—FOLLARD.—At the residence of the bride's brother, T. B. Follard, Quincy Point, Nov. 26, by Rev. J. Candlin, Albert Candlin and M. Alice Follard.

RANDALL—DORR.—In Milton Mills, N. H., Nov. 26, by Rev. Wm. T. Johnson, Charles P. Baker, of Damariscotta, Me., and Nellie Clark, of Bristol, Me.

ELDRIDGE—BURROESS.—In Bourne, Mass., Nov. 26, by Rev. C. S. Davis, Frank C. Eldridge and May E. Burroess, both of B.

WINSLOW—MCCALLUM.—In Concord, N. H., Nov. 26, by Rev. Wm. T. Johnson, Walter E. Winslow, of Damariscotta, Me., and Nellie Clark, of Bristol, Me.

DAVENY—PIERCE.—In Hartland, Vt., Nov. 26, by Rev. A. W. Ford, Harry J. Daveny, of Amherst, Mass., and Jennie M. Pierce, of H.

RITCHIE—DUNRAE.—In Wintport, Me., Nov. 26, at the residence of Mr. Charles Ritchie, H. W. Ritchie, of Wintport, and F. Marion Dunbar, both of W.

WOOD—ROBINSON.—At the parsonage in North Palermo, Me., Nov. 26, by Rev. J. Palmer, Frank A. Wood and Joie A. Robinson, both of P.

ALLEN—WOOD.—In West Gouldsboro', at the residence of the bride's parents, Nov. 26, by Rev. A. W. Allen and Margaret A. Wood, both of G.

GRANT—MATTOCKS.—In Sullivan, Nov. 18, by the same, William Grant and Isabel B. Mattocks, both of S.

Money Letters from Nov. 23 to Nov. 30.

G. B. Arnold, J. Q. Adams, J. M. Brewster, Le Roy Bates, J. A. Chase, T. W. Douglas, M. S. Eddy, J. T. Hughes, A. Lawrence, S. McLaughlin, A. E. Parlin, H. Sawyer, J. H. Stubbs, A. Anderson, Wm. Tweedie, W. F. Taylor, E. W. Virgin, Cyrus Weeks, Mrs. Cyrus White, S. J. White.

PORTLAND DISTRICT.—Below is a list of exchanges for missionary services as provided by vote of the Ministerial Association, held at Gorham—the exchanges to be on the second Sabbath of December, or earliest date practicable. Collections for Missions are not expected unless by special arrangement. Collections may be taken by pay expenses. Each preacher should correspond with the one assigned to his pulpit and make certain that the arrangements are complete as to time, collection, and all necessary details. The church is far below her duty to this great cause, and needs to be set on fire with missionary enthusiasm. At some of the places it may be convenient to have the sacrament administered by the elders.

G. R. PALMER, for Dis. Association.

Alfred J. Nixon, Baldwin and Hiram, A. W. Waterhouse, Berwick, F. C. Cobb, Biddeford, G. C. Andrews, Buxton, E. A. Porter, Bowers Beach, Walter Canham, Cape Elizabeth, J. M. Woodbury, Chebeague and Long Island, J. Collins, Cornish, J. Moulton, Eliot, H. B. Mitchell, Goodville, M. F. A. Braden, Gorham, North St., David Pratt, Gorham, School St., T. P. Adams, Hills Centre, G. F. Millard, Kennebunk, J. Gibson, Kennebunkport, J. Nixon, Kears Falls, C. A. Ratcliffe, Kittery, Kit Church, J. L. Lowe, Kittery, R. S. Correll, G. D. Holmes, Maryland Ridge, F. A. Braden, Newfield, M. B. Greenhalgh, Old Orchard, B. Freeman, Portland—Chester St., J. F. Clynne; Congress St., M. S. Hughes; Pine St., J. M. Frost; Island Church, J. Wright, Saco, W. A. McIntire, Saco Ferry, W. H. Congdon, Sanford, T. N. Kewley, South Berwick, F. Grover, South Biddeford, C. E. Bean, South Portland, M. R. Pratt, Westbrook, H. West, Westbrook, G. F. Allen, West Portland, T. F. Jones, West Scarborough, L. H. Bean, Woodfords, A. W. Pottle, York, J. H. Trank.

Business Notices.

READ the last column on the third page

Every Week for announcements of the latest

publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

NOTICE.

The regular meeting of the B. Y. W. C. Association will be held in the Berkeley Street building, Monday, Dec. 7, at 11 a. m.

BELLE B. PRATT, Ass't. Treas'r.

W. F. M. SOCIETY.

A meeting for the Central Division of District No. 1 will be held at South Portland, Wednesday, Dec. 9, commencing at 10:30 a. m. Lunch furnished by local auxiliaries. Details of program cannot now be given, but an interesting meeting may be expected.

Mrs. C. H. HANFORD, Dist. Sec.

WANTED.

St. Luke's M. E. Church, Lynn, would like to purchase a second-hand pipe organ. Please write the pastor, Rev. H. B. KING, at once.

BOSTON PREACHERS' MEETING.

The address of Bishop Foster on the recent session of the Missionary Committee at Cleveland, previously announced for Nov. 26, will be given before the Preachers' Meeting next Monday, Dec. 7.

A. M. OSGOOD, Sec'y.

PASTORS' AND SUNDAY-SCHOOL SUPERINTENDENTS' UNION.

The December meeting of the Union will be held in the vestry of the Bromfield Street Church, Boston, Wednesday, Dec. 24, at 7 p. m. The meeting is for members of the Union ONLY.

Subjects for consideration: "Graded Schools" and "Visitation of Other Schools by Superintendents." Each topic is assigned to three speakers, who will have five minutes each, after which general discussion will be had.

All members are urged to attend and participate in these discussions.

MERRITT C. BEALE, Cor. Sec'y.

QUARTERLY MEETINGS.

LEVINSTON DISTRICT—FOURTH QUARTER.

DEC. 1. No. Waterford, 5; G. W. W. 17; Gorham, N. H., 12; Bethel, 15, 20; East Poland, 26, 27. JAN. 1. Corner, 16, 17, a. m.; No. Auburn, 17, 18; Fryeburg, 4, 5; West Cambridge, 22; Conway, 6; Orr's Island, 23, 24; No. Conway, 9, 10; Fowling, 30, 31, a. m.; E. No. Yorkmouth, 31, p. m.

FEB.

Auburn, 8; Andover, 8, a. m.; West Paris, 20, 21; Randolph, 7, 8, p. m.; South, 22; Palm St., 8, e. v.; Norway, 23, 24; Fairbairn & Cumb, 13, 14; Moonmouth, 27, 28; MARCH.

West Bath, 7, a. m.; Brunswick, 14, 15, 16; Wesley Ch., 8, 9, p. m.; Richmond, 20, 21; Beacon St., 7, e. v.; Mechanic Falls, 27, 28; Bowdoinham, 13, 14, a. m.; Westville, 28, p. m.; Oxford, 28, e. v.

APRIL.

Lisbon, 3, 4.

NOTE.—Will the brethren strive to have all the appointments met, and not overlook that one for delegates to the General Conference? Remember that the trustees and the various committees are prepared to report.

E. T. ADAMS.

ROYAL BAKING POWDER

A cream of tartar baking powder. Highest of all in flavoring strength.—Lates U. S. Government Food Report.

Church Register.

HERALD CALENDAR.

Itinerant's Institute of the Maine Conference, at Park St. Ch., Lewiston, Nov. 30-Dec. 4.

Conference.

New York East, Br. Klym, N. Y., Mar. 30, Goodsell. N. E. Southern, N. Bed. Mass., Apr. 4, Dow. New England, Boston, Mass., 6, Hurst. Troy, Plattsburg, N. Y., 13, Foster. Montpelier, Vt., 13, Poas. New Hampshire, Rockland, Me., 13, Fitzgerald. Augusta, Me., 13, Goodsell.

Abram French Company

Annually, to clean up small lots, classify those, and place them at prices sure to secure an immediate sale. These

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ARE	Tables at	Tables at	VALUES FAR ABOVE THESE PRICES
Now Ready.	25c.	50c.	
Tables at	Tables at	Tables at	Tables at
75c.	\$1.00	\$2.00	\$5.00

Nos. 89, 91, 93 Franklin Street.

The Family.

THE YEARS.

"But the years will not stay."
With a buoyancy tempered by grace,
And a pace
That is joyous and free,
Noble heavy with tears,
Go the years.
When the best of the life is to be,
But they go with a rush to intent to be kind,
With the winter before and the summer behind!
The years do not hasten in youth;
Of a truth
They appear to delay,
And creep gently along
To a song.
But ah! how they speed on their way
When they are departed, excepting the last,
And the shadows of death cover those that are past!
Are you rich in the years of bright gold
Yet untold?
Do they leisurely go,
Like a dream that is fair,
Or a prayer?
Oh, be wise; use them well! You shall know
How the years, growing shorter, with good can
increase,
And a life at the end be transfigured with peace.
Does the thought that so few years remain
Give you a sigh?
Oh! be glad that your quest
Brings you into the light,
From the night.
And the worker at last has his rest!
In the homeland above are no sorrows, no fears,
And the life there is not measured by years.
—Marianne Farnham.

UNCLE JOHN'S TESTIMONY.

FITZ'S BENEVOLENCE.

I heard sweetest strains of music
As I passed the church door by,
And I turned about and entered,
I cannot tell just why.
I was welcomed by the sexton,
And shown a pleasant pew;
And a friendly lady gave me
A book—"Hymns Old and New."

"It is sure a Meth'dist meeting,"
I said in tones quite low;
"For they sing as though they meant it,
And do not care for show."
The minister's opening address
Was on "The Faded Leaf,"
And, as he prayed to heaven,
My poor soul found relief.

"Please sing, 'Praise, fade each earthly joy,
Jesus indeed is mine,'"
The preacher said, and never before
Hymns seemed so divine.
"Hallelujah! Jesus is mine,
He's filled my soul all day,"
Came from a man of about five,
And all eyes turned that way.

"That's Uncle John," whispered some one
A few or two in front,
"I hope he'll have a chance to speak
To-night as he is wont."
"Bless God!" cried John, as to his feet
He rose and trembling stood.
"I cannot tell one-half of the joy
Of de great Lor' so good."

"I'm a fadin' 'fay, de ole head's gray,
An' dis poah body's weak;
I've mo' 'gud frum dis to my way,
But Jesus, pure an' meek,
Will nebbet turn his face away
From his poah, weary chile;
In de valley ob de shadder
He'll stan' by all de wile."

"Den He'll come take dis poah old soul
Up to de bebbeny gate,
What de angels ar' waitin' now—
Dey'll not had long to wait.
Dey'll lead me frum de guden street
Ob de New Jerusalem,
And de good Lor' will gib ole John
A crown—one solid gem."

Still shouting, Uncle John sat down,
While tears filled all his eyes;
All through the vestry of that church
Were heard both sobs and cries.
"Why is it? Why?" I asked of her
Who gave the book to me,
"That this poor man has won the hearts
Of this large company?"

Reply came quick: "Old Uncle John
Is black and old and poor,
But everybody loves him well
Because he is so pure.
When on the street man, knowing him,
Most always tip the hat;
And ladies, too, are sure to bow,
And graciously at that."

Well, many others testified
To Jesus' power to save,
But none so moved my inmost soul
As that which poor John gave.
The minister closed the meeting,
And I went on my way,
But the lessons of that evening
Have blessed me every day.

This was the thought the dear old man
Lodged in my heart that night:
In black or white, in rich or poor,
All men respect the right.
The humble, trusting, patient soul,
Who leans on Christ each day,
Shall not lack sympathy from those
Who truly walk Christ's way.

THOUGHTS FOR THE THOUGHTFUL.

Grave on thy heart each past "red-letter day;"
Forget not the sunshine of the day;
By which the Lord hath led thee; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes! Thus thy life shall be
One record of His love and faithfulness to thee.
—Frances R. Haeragel.

We cannot minister while heart-fever of
any kind is on us. We may go on with our
work, but we cannot do it well, and there
will be little blessing in it. Discontent
hinders any life's usefulness. Jesus loved
Martha, and accepted her service because he
knew she loved Him; but He plainly told her
that her feverishness was not beautiful, and
that it detracted from the worth and the full
acceptableness of the service. Work done
and He pointed her to Mary's quiet peace as
a better way of living and serving. Anxiety
of any kind unfits us in some degree for
work. It is only when Christ comes and lays
His hand upon our heart, and cures its fever,
that we are ready for ministering in His name
in the most efficient way. —J. R. Miller, D. D.

In our march heavenward, the Master has
kindly provided some welcome spots for the
refreshment of our souls. But they are only
halting places. We come sometimes to an
"Elm," with its "three-score wells and palm
trees," a delightful spot to sit down and cool
off, and partake of the manna and the king's
pleasant fruits. Yet it is not Canaan, and
we must up and march again. Elijah cannot
spend all his life under the juniper tree.
Jesus invited His disciples to go "into a
desert place, and rest awhile." It was only
for a little while. Calvary was just ahead of
Him, and the Pentecost baptism of blessed
toll for them. God is very wise and very
kind in providing scenes and hours of sweet
refreshment during this life of varied tempta-
tions, toils and trials. They take the tire out

of us, cheer us up, and give us a school clusters
which taste of the Promised Land. Let us
should settle down with the fancy that these
are our abiding places. God is evermore rous-
ing us up with the call, "Arise and depart,
for this is not your rest!" That rest remain-
eth for us, a little way farther on. Heaven
will not be an idle holiday, or an over-lavish
concert of sacred song. There will be no
lack of employment there. Instead of a holy
lounging place, heaven will be a scene of such
constant, pure, inspiring, blissful and un-
wearying activity that the Word of God de-
scribes it as a perfect rest. Not an aching
heart, or a tear-stained eye, or a tired foot
forever and evermore! —T. L. Cuyler, D. D.

Only to touch once more the "vanished hand,"
Only to hear the silenced voice once more,
Only to know the hovering shade is near,
Though the blank veil no man can understand
Falls between us and the mysterious land
Where they are dwelling whom we hold so dear,
Our granted prayer would crush the doubt, the fear,
That twines in sorrow's cord the bitter strand;
So, from the veil of the sheeted dead,
The wallings from the hearts unnumbered,
Go up to heaven through all life's lonely hours.
As soft as dew the answer from above:
"For thou I lived, I died, whose name is Love."
—All the Year Round.

They were living to themselves; self, with
its hopes, promises, and dreams, still had
hold of them; but the Lord began to fulfill
their prayers. They had asked for contri-
tion, and He had sent them sorrow; they had
asked for purity, and He sent them thrilling
anguish; they had asked to be meek, and He
had broken their hearts; they had asked to
be dead to the world, and He slew all their
living hopes; they had asked to be made like
unto Him, and He placed them in the furnace,
sitting by "as a refiner of silver," till
they should reflect His image; they had
asked to lay hold of His cross, and when He
had reached it to them it lacerated their
hands. They had asked they knew not what,
nor how; but He had taken them at their
word, and granted them all their petitions.
They were hardly willing to follow on so far
or to draw so nigh to Him. They had upon
them an awe and fear as Jacob at Bethel or
Eliphaz in the night visions, or as the apostles
when they thought they had seen a
spirit, and knew not that it was Jesus.
They could almost pray Him to depart from
them, or to hide His brightness. It was not
easier to obey than to suffer; to do than to
give up; to bear the cross than to hang upon
it; but they cannot go back, for they have
come too near the unseen cross, and its vir-
tues have pierced too deeply within them.
He is fulfilling to them His promise: "And
I, if I be lifted up, will draw all men unto
Me." —Mrs. Elizabeth Prentiss.

All along the roadside is the unexpected
good blossoming in the branly thicket of
care and anxieties, perplexities and sorrows.
Here are the flowers of balm and heart's ease
that grow on graves, plucked as we pass
along the dusty way. We hardly win a
as the thought of the dear one departed comes
upon us with a precious, unexpected vivid-
ness; as we turn again to the steep and rug-
ged path. So the infinite goodness and
tenderness of God come to us in the labori-
ous time, strike us with new meaning as we
toil along, and help us up the steep. The all-
sufficiency of that thought bends over us
like the sky, and holds us one moment in its
embrace. We are uplifted and blessed and
helped and strengthened to live by influences
that skirt our daily life. "At the dew,"
gleanings come through our weariness, discouragement
and heartache. Thus the cripple, the hopeless invalid,
the active mind and body smitten with impotence,
are helped to live, to endure, to suffer.
The most painful road is not all arid. God
cultivates the borders, and sows invisible
seeds that spring up in patience and faith.
His little gardens are all along the path, even
where the feet of the wayfarer drop blood.
The greater the suffering, the more exception-
al the sympathy somewhere developed in a
tender soul. Every nature, however de-
praved, has the latent possibility of good.
—Christian Register.

MY MONDAY MEDITATIONS.

I HAVE been reading a letter from one of my
ministerial friends in the West. He writes
that for six Sundays, while he was confined
to the house by illness, his wife supplied his
pulpit. It must have been acceptable service,
or she would not have continued it so long.
This talented woman is not the only Method-
ist minister's wife who is equal to such an
emergency.

In one of our city parsonages there is a
short and modest woman, who is a little be-
yond the prime of life. For twenty-five years
she and her husband have been in Boston and
vicinity. He is known everywhere, and his
parish reaches everywhere. His good wife is
"a keeper at home." I have understood that
by her domestic management she relieves her
husband of all care of the household affairs.
Her children have grown up, and must afford
their parents both comfort and pride. Our
brother's ministry has been conspicuously
successful on every line. He has had great
revivals, and is one of the great revival
preachers of the day. If it had not been for
this faithful woman at home, his sphere would
necessarily have been much more limited.
No doubt he would be one of the foremost
in ascribing due praise to his practical wife.

I have often been impressed with the ability
of the wife of one of our ministers who is
now preaching in a beautiful New England
town. There is a welcome in her expression
as she meets you and asks, "Will you walk
into the parlor, or come in here with us?"
We naturally prefer the latter, as it gives a
good view of the home life of this interesting
family. Two happy children are at their
play on the floor while the mother busies her-
self about the sewing or the numerous duties
which come to a mother with five children.
You always find her busy, and yet she never
makes the impression that she is hurried by
her care. She is a college graduate, and has
evidently kept up with much of the good
reading of the times. She devotes herself to
her family, and yet finds opportunity for con-
siderable work in the church, and is a good
housekeeper besides. She can help her
daughter about her Latin or her music, romp
and play with her active boys, and read and
sing nursery rhymes to the little ones. Her
piety is like herself, of the bright and healthy
sort. She could make a good address at the
various gatherings of our women, and occa-
sionally bears her cross to that end, but her
womanly modesty prefers the quiet of home
duties and the local church. The children,
as you would expect, are forward for their
years, and are unusually interesting and intel-
ligent. Such a Christian woman is a lasting
blessing to the church with which she has
been identified. You would expect that her
husband would be one of the reliable men of
the Conference, and he is more than that.

I readily remember the first time I met the
lady I am now to describe. It was at a
camp-meeting in the days of the old-fash-
ioned power, and a young colored woman
had lost her strength. The people had com-
menced to sing a plantation melody, and
soon behind me I heard a sweet and strong
voice singing the peculiar air, and I turned
and discovered my friend. She married
young, and supposed that her husband was
likely to continue in business until one even-
ing after a thrilling lecture he said "he had
a feeling that he ought to preach." "I will
do anything I can to help you to that end,"
was her brave encouragement to his ambi-
tion. It meant a good deal of self-denial
and the overcoming of unexpected opposi-
tion on the part of intimate friends. She
often studied with her husband that he
might not lose courage, and when the trials
grew so many that he was almost ready to
give up, she had new expedients and helped
him to persevere even to graduation. The
amount of work this woman attempts is a
marvel to me. She has the care of her house-
hold, and is seldom without company. She
makes her friends so much at ease at the par-
sonage that I have often thought she was
imposed on. She sings in the choir and at-
tends the rehearsals. She is a teacher in the
Sunday-school and leads the children's class.
She is president of all the local women's so-
cieties and attends the quarterlies of the
branches. She speaks, sings and prays in meet-
ing and invites "seekers" to the study at the
close of the service. She paints, and writes
articles, and studies French and German. The
greater her burdens and cares, the more un-
ruffled she appears, and when others would
resort to cross words, she sings the songs of
Zion. I once called her a saint, and she an-
swered, "Oh, no, I'm as busy as Martha."
I have often thought she would be a good
subject for a first-class obituary, but she con-
tinues to live on, and the obituary must be
indefinitely postponed.

One Saturday evening I found myself the
guest of a farmer who was to entertain me
over Sunday, as there was no parsonage in
the place. I was much impressed with this
kind man and his hospitable wife, who gave
me a cordial welcome and a good supper. I
enjoyed the two boys and the little girl, but
did not meet the oldest daughter until the
next morning. I can see her now as she was
first presented to me—one of the finest pic-
tures of the ambitious school-girl. Her dark
hair was smoothly combed and hung in a long
braid down her back. I thought her mother
one of the most interesting ladies I had ever
met, and found that the daughter had the
same ability to entertain. She was then in
the high school and was looking forward to
college. Her face and voice added interest
to her conversation. She was then planning
to be a teacher, and was enthusiastic to
thoroughly prepare herself for that delightful
work. She entered the University and dis-
tinguished herself as a scholar. She com-
menced to teach, and of course was a success.
A rising young Methodist preacher sought her
acquaintance and he convinced her that mar-
riage with the right man is a greater success.
Some of her college friends thought that mar-
riage in her case was a loss to the cause of
education, but the ministry has not suffered
because of that fact. She can both speak and
pray to edification in public, and will probably
develop these gifts still more as her domestic
care grows less.

I have only presented a quartet of the
talented women who are doing so much for
our Methodism. It would be as easy to write
of forty as of four. My list will prove some-
what unsatisfactory because many preachers
will at once think of one name which ought
not to have been omitted. THE HERALD'S editor
or will think of another just as remarkable,
and the Monday Mediator is not a bachel-
or. —PAUL PENNIMAN.

ABOUT WOMEN.

The first woman ordained in America was a
graduate of theology at Oberlin, forty years ago.
The statistics as to the whole number of women
ministers are somewhat defective. The Society of
Friends has about 350, the Universalists about 35,
the Disciples of Christ 43. The Free-Will Baptists, the
Primitive Methodists and the Protestant Methodists
have ordained women on a small scale. Among the
Unitarians several women preachers have already
become quite famous.

The venerable Dr. Bartol writes to *The Oracle*
that Lowell owed part of his power to his wife.
He adds: "She was a woman of such force of char-
acter that her admiring physician had frequent
opportunities to test her wit and will, and his own
signal determination found such a foil as gave him
occasion, with characteristic quaintness, to remark:
'Had it pleased the Lord to drop her spirit into
pantaloons, she would have been a great general.'"

The remains of Helen Hunt Jackson, the fa-
mous author, known as "H. H.," have been re-
moved from Cheyenne Mountain, where they have
been buried for six years, to Evergreen Cemetery.
This step has been taken because the spot which
she intended should be held sacred by those
who knew her, has been desecrated by toll gates and
residences of pleasure seekers.

General Booth has nominated his daughter,
La Marchale Booth, to succeed himself in command of
the Salvation Army. In so doing he passes over Lt.-
Gen. Bramwell, who naturally expected to succeed
Booth some day. The General gives his reasons very
briefly. "Women are the best rulers," he says. "If
you refer to the capacity shown on several occasions
by Queen Victoria, you will agree with me that she
acted while her advisers were seeking how to act. I
am arranging that the work of saving human souls
may go on after my death. All title deeds will be
transferred to my daughter's name."

Miss Katharine L. Minor, one of the Board of
Ladies Managers of the World's Fair, from Louisiana,
is an equal partner with her brother in the manage-
ment of a five-thousand-acre sugar plantation in that
State. Both shared alike in the labor of developing
it to its present remarkable prosperity. The brother
and sister inherited the unimproved property. They
have now 1,500 acres under cultivation, and this year
have made 3,500,000 pounds of sugar. They do
everything, from planting the cane seed to making
the finest coffee sugar. Their wagons, and even the
brick they use, are made on the plantation. They
have about 450 people in their employ, and in her
brother's absence Miss Minor has often had the entire
charge of everything for months.

The office of train dispatcher on the New Lon-
don Northern Railroad is held by Miss Lizette E. D.
Thayer. As this is a single track road, her position
is one of great responsibility, since she controls the
movements of all trains, from one end of the line to
the other. Miss Thayer was for some time assistant
to the former train dispatcher, and upon his resigna-
tion, pending the appointment of his successor,
performed so thoroughly capable of doing the
work of the place, that the position was conferred
upon her. She is at her office in New London from
seven in the morning until six at night, superintend-

ing the 181 miles of track under her care. She has
a man assistant, but the responsibility is all hers.
During her two years of service there has been no
accident for which she is to blame. —*Harper's Bazar*.
—Says Mrs. Mary A. Livermore, in her inter-
esting series of reminiscences in the *Union Signal*:
"I remember running home, one wintry day
in my young childhood, all aglow with an hour's
sliding on the ice. Bursting into the house, where
the family was seated around the fire, I said, 'Oh,
it is such fun to slide on the ice! I like it better than
anything else!' 'It may be fun to you,' said my
father quietly, 'but it isn't to me, for it wears out
boots too fast.' Taking off my boot for examina-
tion, he showed me where the sole of the boot was
already ground away by the ice, so as to require re-
pairing. That settled it. Not a word of disappror-
bation or prohibition was uttered by my father, not
a syllable of the immediate resolution formed in my
heart, but my days of sliding on the ice ended at
that moment. I never again indulged in it."

CAMBRIDGE.

Dear city, round whose marble rim the Charles
Passes his steel-blue stick in slow glide,
And, circling ever, slips at last through snarls
Of piers and bridges to the expectant sea!
To thee is turned the "soft Venetian side"
Of Boston. On thy myriad roofs the slopes
Of Arlington look down; between a tide
Scholastic ebb and flows, sun-smit with hopes.
Needs must we love thee who may call thee home,
Whose centuried past our grateful reverence claims;
Thy sister city of the golden dome
Points to no fairer scroll of noble names.

Here roamed the Scholar Gypsy "long ago;
Here gently ruled our New-World Philhellenes;
Here came the wanderer from the Pays de Vaud;
And here New England's Sibyl passed between
The gates of birth. There, where the lilacs hedge
The winding road, the Gentle Singer said
The Legend Golden; and the murmuring sedge
Of his loved Charles still with his name makes bold.
There, where the Elmwood thickets lift their spires
Of green, the latest summons came, and he,
Our best and noblest, whose each word inspires,
Slipped from life's moorings on a shoreless sea.
Ah! me! the men that were and are not now.
The seasons come and pass and bear away
One after other, as from autumn hours
Is swept at whiles the fruitage of its May.

O City of the Scholar! wider spread
Each year thy green elm shades, but keep
In quick remembrance these thy children, fled
To some far country through strange folds of sleep.
—OSCAR FAY ADAMS, in *Independent*.

TWO STREET WAIFS.

M. H. C.

I HAD crossed the street on a pleasant
spring evening to see a sick friend.
It was dark, the moon having sunk below
the high city houses. It was ten o'clock, and
everything was still in the quiet street. Lights
had disappeared from most of the windows,
and the little circle of light under the gas in
the street was all that relieved the darkness.

I saw, as I approached the house, under the
gas jet at my gate, two small figures huddled
together, and intent upon something they
held in their hands. They were so engrossed
that they did not discover me as I approached;
their heads were very close together, and
they were discussing something with great
warmth. The larger boy of the two held in
his hand an old, soiled, worn Testament.
They were deciphering in a slow, stammering
way the verse, "Blessed are the meek."
One said, "I don't know just what meek means,
but I guess it means wicked." The younger
replied, "No, I don't believe it means wicked;
I think it means 'proud.' The discussion
waxed warm, one of the boys insisting upon
his interpretation, and the other equally sure
that he was right, and that meek could only
mean not proud.

I, hitherto unnoticed, now stepped up to
the boys, expressed interest in the discussion,
and said, "You don't seem to agree about that
verse in the Testament. Would you like to
know what I think about it?" I explained,
adapting my language as well as I could to
the understanding of the poor little waifs,
and then questioned them as delicately as I
knew how about their lives. They replied to
my questions in a frank and boyish manner
—said they had no home; that their parents
died when they were babies, and they had
been shuffled about from one place to another
and had earned their scanty living, sometimes
as errand boys, sometimes as clog-dancers at
the Museum—though they informed me it
was awful hard work to be a clog-dancer. The
older boy had wandered into a mission
Sunday-school, and had been, as he said, con-
verted. They were, on this evening, going
from a "mission meetin'" to their poor
quarters in a miserable boarding-house. They
said they spent most of their evenings in
missions and meetings, and the older boy
said, pointing to his companion, "He ain't a
Christian, he ain't, and I'm tryin' to make
him one." The younger boy, with a bright,
intelligent face, looked up at me and said,
"No, I ain't a Christian, but I'm tryin' to be
one, and it's awful hard work."

When they came the next evening, at my
invitation, to visit me and to get some books
I had promised them, they sat down, these
homeless, friendless boys, in my library, and
turned the leaves of a little hymn-book.
I gave them, and said, "There is hymn num-
ber 30, and so—'I love to hear that sweet
voice of old;' I like that hymn ever so
much." "And there is such a number—
'We shall meet by the river,'—don't you
like that hymn?" "I sing when I think
there don't nobody hear me."

Some time was spent in looking over the
hymn-book, and in remarking upon the hymns
they loved best, and they became quite con-
fidential with me. I in my turn felt that
I had made two friends with whom I would not
willingly part, and whose friendship I greatly
valued.

Our Girls.

OLIVE'S IMPULSE.

"I WONDER who will wear this," said
Olive Eustice, as she took the last
stitch in a dark woolen dress. "It looks real
pretty and comfortable, even if it is plain,
and I've enjoyed making it so much. I should
really like to know who will get it."
"Why don't you put a note in it?" asked
Corra Deane, laughingly.
The Young Ladies' Mission Circle was
sewing for a mission box to be sent to a
friend who was teaching in a large school in
the West, where the pupils were nearly all
destitute of many of the necessities of life,
to say nothing of its comforts. Olive looked up
at Corra's suggestion.

"Thank you for the thought. I suppose
you will laugh at me," she said, "but I feel
a moving," as Aunt Harriet says, to do as
you suggest."
"Indeed we won't laugh. I think it would
be ever so nice for you to do it. There are
pencil and paper on the table."
Olive wrote a few lines, slipped the note in
the dress pocket, and folded it for the box.

"I might as well give up first as last," said
Ruth Crosby; "everything goes against me.
It took all I earned this summer to pay the
doctor's bill, and now the cow has died. I
shall have to give father the money I had
saved for my dress, to get another cow, and
I can't come back to school without a dress.
It does seem too hard. I meant to be some-
thing, and help the rest, but there isn't any
use. I do want to come back so much this
fall."
"I think you can, my dear," said Miss
Preston. "You can pay your way in school,
and I know where you can work for your
board."
"But, Miss Preston, I haven't a dress fit to
wear away from home," said Ruth.
"My friends in the East have sent me quite
a box of clothing to give away; there are several
things that will be just right for you. I
am sure—a gray woolen dress for one thing.
Cannot you thank God and take courage
now?"
"I don't know," answered Ruth, sadly. "I
am thoroughly discouraged; it seems to me
that there is nothing but trouble and disap-
pointment for me. I wonder how it would
seem to me to be as awfully poor."
The gray dress proved to be just right, but
Ruth looked at it dubiously.
"I don't believe I shall ever dare to wear
it," she said, "it is so nice."
It was not until she had reached home that
she put her hand in the pocket and found
Olive's note. It was only a few lines.
"Dear unknown friend," it read, "something im-
pels me to send you my verse, as I call it. It has
been such a source of help and comfort to me,
perhaps it may be to you. This is it: 'He that spared
not His own Son, but delivered Him up for us all,
how shall He not with Him also freely give us all
things?'"
"I have lost all my dearest ones. I am the only
one left of my family, and oh, I am so lonely! But
I just cling to that verse. It seemed hard and un-
just to me at first, but since I learned these words I
feel differently. If He loved me enough to let His
Son die that cruel death for me, He surely would
not deny me any earthly happiness, unless there was
some wise, good reason. I know I can trust His
love after that proof. Are you ever tempted to doubt
it? Just cling to my verse, if you are, won't you?"
"I don't know how many times Ruth read
that note, but as she read the hard look in her
face softened. Was it possible that there was
a wise, loving reason for all her hardships
and disappointments? She had almost felt
that her lot was harder than any one's else;
but here was this girl left desolate. After
all, poverty was by no means the greatest
hardship; she remembered how she had
thought in the summer's sickness that if God
would only spare her dear mother to them
she would never murmur again. And yet
how bitterly she had complained about the
death of the cow. Oh, she was ashamed to
think of it!"
"I am going to write to her," she said, two
or three weeks after, "and tell her how her
verse has helped me, and thank her for send-
ing it."
So it came to pass that the two girls so
widely separated came to correspond, and
Olive knew all about the poor crops and the
loss of the cow, and how Ruth longed to
educate Teddy, who was so bright. And then
came books, papers and magazines to the
lowly Western home, which were perfect
treasures to the recipients.
And then finally came the request that
Olive might be allowed to educate Teddy.
"My brother wanted to be a minister if he
had lived," wrote Olive; "may I not educate
Teddy in his place?"
"I wish," Ruth wrote back, "that I could
put a monument over that cow's last resting
place. If she had not died just when she did
I should not have needed the gray dress, and
so should not have received your dear little
note. I think, no matter how long I live or
what comes to me, I shall never doubt again
like that, and every night of my life I thank
God for putting it into your heart to write
those kind words to me." —*American Mes-
senger*.

was sick so much lately, "with such awful
headaches that mamma just cries and cries
lots more than when I had measles, and papa
sighs so deep!"
Joe looked curiously at the fair-faced little
girl, and Mrs. Jones shot a quick glance at
her son, but neither said a word.
When Dora rose to go, she found it was
raining and drew back in dismay, hugging
Kitty close, but Joe picked up an umbrella,
and said, somewhat doubtfully, "I could
carry you if you'd let me, the walk is full of
puddles."
Mrs. Jones looked after the odd pair, the
pretty child clinging to the workman's rough
blouse with a confiding air, "and he step-
ping as straight and steady—oh, my poor
boy! If he would but let the drink alone!"
and Mrs. Jones covered her face and fell to
weeping as she thought that Joe would prob-
ably go on down town and return late at
night with an uncertain step.

Meanwhile Dora was saying: "You carry
me most as well as brother Fred; he carried
me upstairs and down every day last winter
when I was getting well of measles. Do you
know our Fred? He is so splendid, and so
busy, he's hardly ever in in the evenings now,
and mamma misses him so sometimes she
cries when she thinks I'm asleep. Are you
busy in the evening? I hope not, for your
mamma would miss you more than mamma
misses Fred, for she has nobody but you,
while we have papa and baby, too."
Mrs. Jones was right in one particular;
Joe did go down town, and he did not return
until late, but it was with a steady step and
a clear voice.

Three months later a series of wonderful
temperance meetings were held in the little
town where Dora lived, and most prominent
in the noble work were Joe Jones, the re-
claimed workman, and Fred Nelson, the re-
talented youth who had given promise of sink-
ing into a dissipated and godless life. Those
who did not know the whole story—and
who could know it all?—were inclined to be
incredulous of "such sudden conversion."
"Such unwonted enthusiasm." There were
always those who seem unable to believe in
the strength perfected in weakness, in the
power of God to save "unto the uttermost,"
and to such it seemed next to impossible that
Fred Nelson had renounced his dissipated
habits, that Joe Jones would not to-morrow
be seen reeling through the streets.

"But, thank the Lord," said Mrs. Jones,
wiping her eyes, "He can keep my Joe, and
I'm not afraid to trust but that He will!"
And Temperance Eliza blinked sleepily in
the sunshine as Mrs. Nelson drew Dora close
to her, saying tenderly: "Even a little child
shall lead them."

Farm and Garden.

AGRICULTURAL NOTES.

Fat Hens.

If your hens are not laying well, perhaps they
are too fat. If you think this may be the trouble,
cut off their corn entirely and feed them only oats.
Out of too much of that, either, but make them "hasty"
for a part of their food. Exercise will soon do
away with the superabundant flesh.

Alfalfa.

Probably the cheapest method of manufacturing
good beef cattle is now pursued in this country
is that of feeding upon alfalfa. A good alfalfa
in the West is better than a gold mine. This grass
should be more generally introduced and cultivated.

Small Farms.

The most successful farming, as a rule, is to be
found upon the farms of small area, say such as
contain on an average not more than forty acres. A
small farm, well cultivated, is generally both pleas-
anter and more profitable than one of greater extent.
Many farmers could make more money, and do less
hard work at the same time, by cutting their farms
in half. The amount sold would give them
invested capital or would permit improve-
ments upon the smaller area that they are not
able to undertake. Figure this out this winter, for
men who have more land than you can till, and see
if it is not true that you would be better off with
somewhat less.

A Good Suggestion.

If you do not think it will pay to go in for pur-
chased poultry for yourself, why not invest a few dol-
lars for the boys and girls, if they have a fancy
for that line, and let them have the profits? Maybe
that would be just the thing that would keep the boy
contented at home this winter. As it is, with not-
ing of his own on the farm, and nothing of especial
interest to employ his spare time, he may get to
thinking that he would be better off in town, drink-
ing, maybe, in the corner grocery store.

The Lacking Element.

In buying commercial fertilizers we need to look
only at the quantity and form of these essential con-
stituents: these are nitrogen, phosphoric acid and
potash. Although plants require numerous other
substances for their growth, and some in larger
quantity than any of the three mentioned, yet it has
been thoroughly demonstrated that all ordinary soils
contain an abundant supply of everything but these
three for the needs of

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TIGATE

WILL PAY YOU WELL!

Dyspepsia,
Constipation,
BILIOUS DISEASES
Headache, Rheumatism,
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Zion's Herald

For the Year 1892.

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Specimen Copies Free.

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A. S. WEED, Publisher,

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Special Attractions.

Never have we been able to assure our readers of such rich provision for a year to come as is now arranged for their pleasure and profit. Mention is made of some added attractions already on hand or in preparation:

REV. WM. HAYES WARD, D. D., editor of the *Independent*, will write upon "What the Spade Has Done for the Bible."

REV. DR. E. H. DEWART, editor of the *Christian Guardian*, the official organ of Canadian Methodism, will contribute an article upon "The Union of Canadian Methodism."

Thirty-five years ago, when Dr. MARK TRAXTON was a member of the House of Representatives at Washington, he raised the purchase price of a Negro woman, who was to be sold immediately to go into the further South, and presented her freedom papers to her in person. He has written, by request, an account of the same, which will appear, with a portrait of the woman and copy of the subscription paper, in an early issue of *Zion's Herald*.

PRESIDENT RAYMOND, of Wesleyan University, will prepare, by request, a contribution on "The Study of the English Bible as a Class in Colleges."

PRESIDENT ANDREWS, of Brown University, has consented to write an article for us upon "How shall the University Promote the Highest Citizenship?"

PRESIDENT GATES, of Amherst College, will provide a paper upon "The Supreme Work of the College."

The last and Legue issue for December will contain upon our first page a happy and encouraging surprise for the Epworth Leagues.

Our second GILBERT HAYES NUMBER will appear the second week in January, under the title of "Keeping his Memory Green," and will be made up in part by the following contributions: Dr. Daniel Steele, "His spiritual Side;" Dr. J. W. Hamilton, "With Haven at the First Grand Inauguration;" Dr. G. M. Steele, "Reminiscences;" Prof. Geo. Prentice, "Latest Estimate of the Man;" Prof. L. T. Townsend, "Haven's Theology;" Dr. J. O. Knowles, "A Photograph of the Man;" Mrs. Mary Haven Thirkfield, "My Father in the South;" Dr. R. S. East, "Planting Schools;" Dr. Arthur Edwards, "Reminiscences;" Lucy Stone, "Haven as a Reformer;" Miss Frances Willard, "His Relation to Woman;" Dr. J. W. Lindsay, "The Hour of his Grief."

A new departure for the coming year will be a delightful serial story by MYRA GOODWIN PLANTS, whose short stories and poems are so frequent an attraction in our columns, entitled, "A Great Appointment." It will continue about four months, and while of interest to readers of all ages, will come close to the every-day lives of young people, especially our Epworth League workers.

Prof. WM. NORTH RICH, in his next Scientific Notes, will write upon "Yellowstone Park," giving the results of personal observation and study.

WILLIAM A. MOWET, Ph. D., so long the editor of *Zion's Herald*, has written for *Zion's Herald* a series of War Stories in four parts, giving graphic descriptions of what he saw in the late Civil War.

An interesting and instructive Symposium upon "What am I Doing for Prohibition?" from prominent temperance workers, is all ready for publication.

PRESIDENT HENRY WADE ROGERS, of Northwestern University, Evanston, has written the first of our new educational series upon "Education West and East." These will be published with portraits.

REV. J. WARREN DRAKEBORN, so well known as an able art critic, by special request, will write upon the following very interesting topics: "What Some Boston Artists are Doing;" "Pictures in the United States Worth Going to See;" "New Ways of Making Pictures;" "Some Interesting Art Histories;" "Present Tendencies in Religious Art."

REV. J. A. SMITH, D. D., the distinguished editor of the *Standard*, of Chicago (Baptist), has written the first paper in the series of our "Other Editors," upon "The Baptists of America—Progress and Tendency." These articles will also be illustrated.

PRINCIPAL E. A. BISHOP, of the Vermont Conference Seminary, has written ably and convincingly upon "Monday as a School Holiday."

REV. W. HOWATT GARDNER makes a most valuable contribution upon "The Pulpit and the Pastoral Office."

PROF. W. T. DAVISON, of England, whose paper on "Biblical Criticism" attracted such favorable attention at the Ecumenical Conference, will, by special request and assignment, write a series of articles upon the same topic for *Zion's Herald*, acquainting our readers with the results of the latest critical and reverent study of the Scriptures. These contributions will be especially instructive.

REV. RUFEN THOMAS, D. D., has written with marked ability and with special suggestiveness for our young readers upon "Manliness."

REV. C. H. PARKHURST, D. D., of New York, will write with characteristic strength and style upon "Applied Christianity."

The publication of the East Maine Conference Edition forebodes what the other five special numbers will contain. It is now intended to publish next the New England Southern Conference Edition. An unusual demand will be made for these numbers because of the large amount of historic data which each will contain. Those who would make sure of securing these copies should subscribe at once.

The price of one year's subscription will secure *Zion's Herald* from date until January 1, 1892.

Review of the Week.

Tuesday, November 24.

Over 5,000 people killed and 43,000 houses destroyed by earthquakes in Japan.

A cyclonic storm from the southwest does much damage in Southern and Middle States and at Washington, D. C.

The Cecilia Club (musical) of this city offers to provide concerts for wage-earners at nominal rates.

The Delaware whipping-post believed to keep professional burglars from that State.

The Homestead Hotel at Jamestown, N. Y., burned; four persons perished.

Minneapolis to be the seat of the next Republican National Convention, June 7, 1892.

Over 100 converts to Christianity massacred in the north of China.

A quick and orderly revolution in Rio Janeiro. Fonseca forced to resign in favor of Floriano Peixoto.

The superintendent of the Boston Calumet Company killed by an explosion of oxygen and another seriously injured.

In the will of Charles V. Spear, of Oberlin, O., Oberlin College and various missionary societies are handsomely remembered.

Wednesday, November 25.

Death of Col. Gardiner Tufts, superintendent of the Massachusetts Reformatory.

The coal production for the month of December restricted to 3,250,000 tons.

Death of Right Hon. Edward Bulwer-Lytton, British minister to France, formerly viceroy of India, known in literature as "Owen Meredith."

Opening of the trial of Dr. Graves at Denver, accused of the murder of Mrs. Barnaby.

The resignation of Fonseca puts an end to the revolt in Rio Grande do Sul.

Thursday, November 26.

Dr. Graves pleads not guilty.

President Peixoto, of Brazil, annuls Fonseca's acts and orders Congress to reassemble Dec. 15.

The consular general at Constantinople resigns in order to enter upon evangelistic work.

The Maxim Nordenföld Gun and Ammunition Company of London will establish a plant at Veale, Me., near Bangor.

The Life Saving Service secured 331 wrecks last year.

Will need 60,000,000 bushels of grain from abroad.

Derivatives badly beaten in the Soudan.

A large fire in St. Albans.

Twelve men killed by a cave-in on the Northern Pacific.

Fifteen miles of sidewalk to be constructed in Washington, D. C.

Dr. Frick announced to the Protestant Synod at Berlin that the revision of the German Bible had been completed, and would be published in January next.

President Carnot of France signs the draft of a bill to establish a board of conciliation to arbitrate labor disputes.

The London Standard has advised from China that the government has decreed that the printing and publishing of anti-foreign placards is a capital offense, and has ordered those already convicted of this offense to be beheaded forthwith.

Friday, November 27.

Thanksgiving day observed as usual; two life-tenure men in the State Prison were pardoned.

Yale beats Princeton 19 to 0 at football ball in New York; 40,000 persons witness the game.

Unveiling at Florence of the new headstone at Theodore Parker's grave.

The loss by the St. Alban's fire, \$150,000.

The directors of the Bourne Mills, Fall River, will continue their experiment of profit-sharing six months longer.

Large accessions to the ranks of the striking French coal miners yesterday. The strikers reject the mining companies' terms for arbitration.

Several Portuguese settlements, including the island of Ibo, on the northern coast of Mozambique, captured by natives.

Seville flooded by the overflow of the Guadalquivir, and railway communication with Madrid stopped.

Saturday, November 28.

General Armstrong, of Hampton, Va., stricken with paralysis; his condition said to be hopeless.

Rev. President Andrews, of the Standard Gaslight Company of New York, accused of embezzling \$3,000,000 worth of stock, offers to return \$1,500,000, which he now holds.

A dozen vessels lost in the storm on Lake Huron yesterday.

Failure of Field, Lindley, Welch & Co., New York bankers.

The "Yorktown" reaches Valparaiso.

Ocean mail bids awarded by the Postmaster General.

The Thomson-Houston Company exhibit an electric locomotive to be used in handling freight cars.

About \$2,000,000 ready to be distributed to the creditors of the defunct Maverick Bank.

The question of the legality of Almy's sentence raised on the ground that he did not hear it.

The constitutionalality of Speaker Reed's rulings to be tested in court; the solid general files a brief defending the "counted" quorum.

The Porte orders an important harbor on the Persian Gulf to France.

High railroad officials to talk over an easement agreement.

Sunday, November 30.

The Cochran special train on the Pennsylvania Railroad runs from Jersey City to Washington, a distance of 227 miles, in 281 minutes including stops.

Chinese rebels said to be marching on Peking.

Reported reciprocity treaty between the United States and Hawaiian Islands.

Rev. James Field Spalding, rector of Christ Church, Cambridge, explains to his parish the reasons for his resignation and his acceptance of Roman Catholicism.

Buffalo's block in Lynn burned; loss, \$75,000. Also the Home for Intemperate Women in this city; the inmates safely removed.

Belief that very important evidence has been secured against Dr. Graves.

A stray German fire three pistol shots at Dr. John Hall, of New York city; the Doctor escapes unharm.

A Cecilia concert at Music Hall enjoyed by 2,800 working people.

The brig "Tahiti" reported capsized in the Pacific off the coast of Mexico. Three hundred lives supposed to be lost.

The "Iron" grain elevator at Escanaba, Mich., destroyed by fire; loss \$250,000.

The "Rappahannock," the second largest sailing ship owned in the United States, burned at Juan Fernandez.

THE CONFERENCES.

(Continued from Page 5.)

ones replace them; the paragonage has been greatly improved; deeply-interested congregations attend divine service; individual souls are lifted to new planes of spiritual life, and all are united and hopeful. Bro. Pike's death makes a great vacancy. It is expected that the amount he had pledged for the year will be paid by his executors, and they are authorized by the will to pay annually to this church the income from \$2,000 as long as it shall maintain Conference preaching. Bro. Howard has been aiding Bro. Bartlett, of Penacook, in special services. S. C. K.

Dover District.

Methodism is enjoying very much the work of Pastor G. H. Spencer, who is just now absent from his charge on account of the critical illness, at Northfield, Vt., of his brother, Prof. J. W. Spencer. The prayerful sympathy of many churches in both Vermont and New Hampshire is intense for the Spencers.

our household. May God sustain and bless them all in this sore trial—so pray we all! The people in Methuen took up a special subscription, Nov. 22, for shortage on church expenses, raising about \$100 very readily in a few minutes.

Garden St. has regarded the week of special prayer and with evident renewal of spiritual power. Sunday evening a large congregation greeted the presiding elder, and a time of spiritual interest was enjoyed, the pastor declaring his conviction that the Lord directed in the work of the hour, and would approve the dedication with which it closed.

Grace Church, Haverhill, is enthusiastic and successful on all lines. The improvement of the church edifice will give needed seating accommodations, and no debt. The narrow street front of the lot has been "squared out," making it all that is desired; and the weekly return of wanderers, salvation of the lost and sanctification of believers, honor the Holy Ghost as the Mighty to save. G. W. N.

EAST MAINE CONFERENCE.

Rockland District.

The Rockland District Ministerial Association held its fall session at Windsor, Oct. 12-14. The weather was clear and beautiful, and the old town of Windsor never looked more attractive. Eighteen ministers from the district were present.

Monday afternoon there was a sermon by Rev. F. W. Brooks, and at 7 p. m. one by Rev. E. Freeman, both of them earnest, and followed by stirring testimony, prayer and song, with an altar service in the evening.

Tuesday morning the social meeting was held by T. R. Hoge, and was a most precious service. At 10 a. m. organization was effected, with L. H. W. Wharf president, and M. G. Prescott secretary. Essays followed, by Rev. W. L. Brown, on "The Relation of the Pastor to the Sunday-school;" Rev. E. Skinner, on "Who are Most Needed, Eloquent Preachers or Excellent Pastors?" M. G. Prescott, on "The First Day of the Week as the Original Sabbath;" F. W. Brooks, on "How Shall We Deal with Church Members who Habitually Neglect Class and Prayer-meetings?" W. W. Ogier, on "The East Maine Conference as a Nursery;" J. A. Moore, on "The Causes and Cure of Sabbath Desecration;" L. H. W. Wharf, on "Church Finance," as contained in the Discipline.

In the afternoon W. L. Brown preached from Eccl. 7: 8. It was a feast of good things. At 7 p. m. there was a social meeting, led by G. J. Palmer, and a Gospel sermon by S. Bickmore.

The essays were well written, showing deep thought and careful preparation. The subjects were quite thoroughly discussed, and the gathering was a source of profit and enjoyment to all present.

It was voted to hold the next Association at East Vassalboro, in February. The committee on program are W. L. Brown, W. W. Ogier, and F. W. Brooks. A resolution of thanks for the cordial welcome and bountiful provision for the comfort of the Association, was passed. This was the largest and best Association we have attended for years. M. G. PRESCOTT.

Bucksport District.

A great revival is now in progress at North Oatline and South Penobscot, Rev. O. H. Fernald, pastor, aided by that excellent and able lady, Miss S. W. Treweary, of Stry, Me. Scarcely a family is found which has not been benefited. Many heads of families are among the number, and in some cases whole families have started. The pastor is organizing classes, and now contemplates the forming of an Epworth League.

St. Albans District.

Rev. H. W. Worthen, of Hardwick, Vt., writes: "I notice in the *Herald* of Nov. 15, that Prof. R. A. Bishop and Rev. H. W. Worthen were initiated into a Lodge of Odd Fellows recently. Now I cannot say how it is with Prof. Bishop, for I am not his keeper, but with reference to myself, though I may appear naturally inclined in the direction of Odd Fellowship, I have never sought or had any connection with a Lodge of that order."

Montpelier District.

The Methodist "week of prayer" was observed at Montpelier by meetings every evening except Monday, when there was a call for special prayer at home. The church services were apparently good. Rev. H. Webster, pastor.

Wait's River Methodists observed the "week of prayer" under the leadership of Pastor Van de Car. The meetings were conducted on the revival plan, with much fervency. A revival is hoped for in the near future. A new barn has been built in connection with the parsonage.

Miss Haley, an evangelist, labored for three weeks with Groton Methodists and had most excellent work. The church was greatly quickened, but the nightly show of the Kikapoo Indians kept away most of the outsiders. The Sunday morning congregations are better than last year, which argues well for Bro. Roberts' sermons. An enlarged dining-room and a new pantry—chiefly wrought by the hands of the pastor—greatly add to the convenience of the parsonage.

Monday, Dec. 7, there will be a meeting of the Montpelier Preachers' Meeting Association at the vestry of Trinity Church, Montpelier. The topic for discussion will be "The union of the Vermont and New Hampshire Conferences." Let there be a full attendance.

Pastor Nanton, at Williamstown, has had two conversions recently, and is about to receive six into membership. The League meetings are spiritual, and the Sunday morning congregations larger than ever before. A cornet has been added to the choir. In repairs \$220 have been expended. A new mission Sunday-school has been started and a library obtained. It will be maintained all winter, the preaching-service at the same place on alternate Sundays. The "week of prayer" was observed by special meetings in out-districts, the services being well attended.

Five meetings were held during the "week of prayer" at Cabot, with increasing interest. The Epworth League had charge on Friday evening, that being the strongest meeting of all. Thursday evening, Nov. 26, there was a union Thanksgiving service at the M. E. Church, the exercises consisting of a praise service and sermon.

Nov. 15 and 22 Pastor Howe, of Waitfield, preached with special reference to the "week of prayer," had a season of prayer at the close of the Sunday-school and the Epworth League, also after the class-meeting Thursday evening. A goodly number, also, gathered for prayer Saturday afternoon. The interest was good.

Our people at Rochester all heartily responded to Pastor Wright's summons to observe the "week of prayer," and much profit there by accrued to that flourishing society. The Epworth League has 48 members and is doing a grand work; nine have joined during

The Youth's Companion.

Notable articles have been written expressly for the coming volume by

Cyrus W. Field and Andrew Carnegie

and One Hundred other Eminent Men and Women.

The Story of the Atlantic Cable. Mr. Field was the projector of the first Atlantic Cable, and his personal narrative of the enormous difficulties encountered before the enterprise succeeded has the thrilling interest of a romance.

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THROUGH SUEZ.

Bonaparte broached the project of re-cutting through Suez. Half a century later Engineer De Lesseps did it. He actually changed geography. He broke a continent in two for the world's commerce. An old man now. Count de Lesseps writes for *The Youth's Companion*, in humorous, charming vein, how he came to build the canal.

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NONE SUCH CONDENSED Mince Meat.

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Hollings Lamp

With its exquisite shade of dainty device.

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Laundry work of the nicest character.

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